

THE

323

FALL OF BABYLON  
IN VSVRPING ECCLE-  
SIASTICALL POWER AND  
OFFICES.

AND THE MISERABLE ESTATE  
of them that pertake of her fornications.

Revelation 18.4.

¶ *Come out of her my People, that ye be not pertarkers of  
her sinnes, and that ye receyve not of her plagues.*



*Imprinted in the yeare of our Lord. 1634.*

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AND THE MISCELLANEOUS ESTATE

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THE UNIVERSITY OF CHICAGO



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THE PREFACE TO THE  
Reader.

**I**T was a question prophetically asked of those times, wherein the Church and truth of God should suffer greatest persecution and opposition, why doe the Heathen rage, *Psa. 2.* and the People imagine a vaine thing? The Kings of the Earth set themselves, & the Rulers take counsell together against the Lord, and against his Christ, saying: Let us breake their bands asunder, and cast their cords from us. *But for all these forces and devises of men, who are not Iewes indeed, Christians indeede, but Gentiles and Heathen. Yet, saith God,* have I set my King upon my holy hill of Syon; and that as he saith, to have the Heathen for his inheritance, and the ends of the Earth for his possession: either to rule them by the rod of his power, by the revealed word, or to break them in pieces like a Potters vessel: For it had beene sayde, He shall judge among the Nations. *Well Isa. 2:* therefore is it added, Be wise now therefore o ye Kings, be instructed ye Iudges of the earth: Serve the Lord with feare, &c. For as the Church of God in generall, so every true member of it, will be ready to say, The Lord is our Iudge, the Lord is our Lawgiver, the Lord is our King; and that therefore it were a happy thing, if Princes and States would be pleased to consider, that they are onely Lords over men properly and directly, as they are their subjects, and not as they are Christs Disciples, Christians, and spiritually his subjects; withall, that God is not pleased with  
A 2 unwilling

unwilling worshippers, whereby neither Christian societies are bettered, nor the persons themselves: For while all are compelled to a conformitie, especially if it be in things not according to the word of God, many haveing presently their Religion in respect of mans authority, & not of Gods, become Hypocrites, Timeservers, and a kinde of Atheists: & which is worse, such men, by their formalitie, though they have little else in them, doe oft attaine authority in such Churches, and thereby get dominion over mens faith in other things. For though in the primitive times, the Bishops of Rome had no such ample power, yet the first step to it was that of imposing conformitie in things devised by men, & by them counted indifferent and innocent, if not profitable and necessary; which power beeing graunted them, they soone got authority over all Ministers and People; and then so much over Kings, that in verie pollicie, they thought it their best course to hold all their subjects, in matters of Religion, to the obedience of the Church of Rome, rather then to adventure the danger of her displeasure; whereby they brought both themselves, and their subjects into a far worse thraldom, then that of the Egyptian bondage.

Tertull.

Lactanc.

What reason then is there, that this power, thus Popishly taken up, should still be maintayned against the poore subjects? From the beginning it was not so. For the Ancients finding the burden imposed by Heathen Tyrants to be intollerable, sayde, that it is no propertie of Religion, to compell to Religion: which ought to be taken up freely; that no man is forced by the christians against his will, seeing he that wants faith and devotion is vnserviceable to God: and that God, not beeing contentious, would not be worshipped of the vnwilling.

And in deede after he had manifested his whole truth, & the new Ierusalem, his true church, if these things would

not



not serve to convince men, he saith. He that is vniust, let him be vniust still, and he that is filthie, let him be filthie still: and he that is righteous, let him be righteous still. Yet doe I not denie all compulsion to the hearing of Gods word, as the meanes to worke religion, & common to all sorts good and bad; much lesse excuse civill disobedience, palliated with religious shewes and pretences, used by Annabaptists & others, or condemne necessarie restraint of publik idolatrie, & the excercise of all erronious religions: So as these rules of reason be held inviolable: That the bond betweene Magistrate and subject is essentially civill; but religious accidentally only, though eminent: So that he is only to hinder and punish that which God would have hindered and punished; and to cherish that only which God would have cherished; and not by the cunning of prevaricators, who serve not the Lord Iesus, but their owne bellies, to be drawne either to hold them guiltie that follow Gods Testament, or those guiltlesse, who erre in their hearts & practises, because they have not known his waies; nor indeede will know them; whence it may come to passe, that he that persecutes the church of Christ, & defiledeth the Synagoge of Satan may thinke he doth God service; when he hath rather cause to feare that he helpeth his grand enemy the devill. I have therefore endeavoured to shew these things in the fall of Babylon; and withall, that as the christian Magistrate hath his power of Magistracie from God, which his Christianitie serves to sanctifie and direct; so vndoubtedly he is to use it for God and his honour, and that in his true worship in which he is espetially honoured, and only against the contrarie. The world doth ring of three complaints.

1. When a State professeth the reformed Religion, & hath Churches governed by Elders, as neere as it can to the practise of the primitive Churches; yet by a tolleration, or connivance gives leave to Annabaptists, Arminians, Lutherans, Pa-



pists, and others, to have Churches in the same Cities.

2. When a State is of the Popish Religion, and maintaynes it, yet both gives absolute tolleration to the reformed Religion, and contemnes it, as in France.

3. When a State professeth the Protestant Religion, and withall a hierarchie, traditions and Ceremonies, which are Romishe, commanding all to a conformitie in them, and forbidding all confutation of them, and of some other Popish & Arminian tenets and practises, much connived at.

In the two first, men say, if Sathan have a Synagogue or Throne in the one ende of a Citie, yet Christ hath a Throne in the other; his Temple is open, and his Servants have libertie to serve him, as the primitive Churches did; neyther is any man compelled to other; they may freely preach & write against all errours; This cannot be sayde of the third; and therefore, if a poore Christian, that would flie out of Babylon, be forced to dwell in one of them, let him learne by Christs word, in which he ought to take up his habitation.



# THE FALL OF BABYLON

## IN VSRPING ECCLESIA- STICALL POWER AND OFFICES:

*And the miserable estate of them that pertake  
of her Fornication.*



THE church of Ephesus, who had only left her first love in som few things, in zeale against them that were evill, in trying the Spirits, in labour and patience, which may seme to be varie smale faults, in respect of those which may be found in the churches of these times, was yet told by Christ that she was fallen. The church of Thiatira did but suffer the woman Iezabel to teach people, that they might eate things sacrificed vnto idols, and yet Christ saith this was to seduce them to commit fornication. And I gave her space to repent of her fornicatton, and she repented not. Behold, I will cast her into a bedde, and them that commit fornication with her into greate tribulation, except they repent of theirre deedes. And I will kill her children with death, and all the churches shall know that I am he that searcheth the reines and the hearts. He acknowledgeh her charitie, and service, and faith, and patience, and her works, and the last to be more then the first; And yet all this will not serve, if she presume to teach any thing that he hath not taught, if she doo not keepe his word to the end, but give a libertie where he gives none; If this fault be not repented of, he who is the Sonne of God, and whose eyes are as a flame of fire, will punish it, that it should be severely punished, and much more when a church transgresseth in many things.

Rev. 2. 3.

Vers. 20.

21. 22.

Vers. 19.

Vers. 26. 12.



Rev. 9. 16.

Premoni-  
tion to all  
Christian  
Monarchs  
pag. 87.  
De cultu  
Adorat.  
lib. 3. disp.  
1. cap. 5.

things, for therefore he addeth *And I will give vnto every one of you according to your works.* But this our gracious Lord hath not only warned churches of the mysterie of iniquitie, the generall Apostacie after Antichrist, the fall of Babylon, and the cup full of abominations and filthines of her fornications, whereof she would make the nations to drinke; but hath also by his Servants convinced her, and all that commit fornication with her of all those abominations. Plesses sheweth how the mysterie of iniquitie was opposed in all ages. And when these could not prevaile with them, to make them leave their wicked works; but the last were still more, and worse then the first, Christ suffered heavie judgments to fall on them, declared in the vision of the trumpets: where among, the rest, that of the sixt is remarkable; whereby is signified the comming in of the Turkes with fire and sword, & the greate slaughters they should make amōg christians. And yet it is saide, *The rest of the men which were not killed by these plagues, repented not of the works of their hands, that they should not worship devils, & idols of gold & silver, & brasse & stone & of wood, which neither can see, nor heare nor walke.* That they worship devils while they receyve doctrines of devils, is a thing true enough: And howsoever, King James hath shewed it to be fulfilled in them, saying. *As for worshipping of devils; looke youre greate Jesuited Doctor, Valques: and as for all the rest, it is the maine doctrine of the Roman church.* And then it is subjoined in this text. Neither repented they of their murders, nor of their sorceries, nor of their fornication nor of their thefts. By *their murders*, their persecutions are meant, and bloodie massacres. For *their sorceries*, consider of their Agnus Dei, that will slake fire, of the halloved shirts, and divers sorts of Reliques; and also of prayers that will preserve men from the violence of shot, of fire, of sword, of thunder, and such like dangers; And judge if this be not verie like to sorcerie and incantation of charmes. By *their fornication* is meant, both their spirituall fornication, and corporall, by reason of the restraint of their churchmen from marriage: They are guiltie of theft, in stealing from God the titles and greatnes of power due to him, and bestowing it upon their head. Antichrist (I will adde one thing, by vsurping other Ecclesiasti-

call



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call offices, and depriving them of their places, who were set about his throne.) *As also by heaping up treasure with their juggling wares, and merchandise of the Soules of men, by Iubiles, Pardons, Reliques, and such like strong delusions.*

When these Iudgments would not reclaim them, Christ sent forth Messengers, One Angel, having an everlasting Gospel to preach unto them that dwell on the earth: which the best expositors take to be meant of Wickliffe, or of him with Iohn Husse and others: And there followed another Angel, saying, *Babylon is fallen, is fallen which many take to be meant of Luther and others.* And the third Angell followed them, with a loud voice, denouncing eternal damnation to every one that should worship the Beast, and his image, and receive his marke in his forehead, or in his hand. Yea the Lord sent out of the Temple seven Angels, having the seven last plagues, clothed in pure and white linnen. After the four first had powred out their vials, In steade of amending them, it is saide, *they blasphemed the name of God, which hath power of these plagues:* that is, they blasphemed the word of God, by which, being cleered, they were now scorched, as by fire: they blaspheme the true and bright shining sense, which now was manifested: *And they repented not to give him glory.* So when the fift Angel powred out his vial upon the seate of the Beast, and his Kingdom was full of darknesse: which seemeth to be donne in Plesses his historie of the papacie, and the like works: by which indeede his Kingdom, which many had thought to proceede from the light of Gods truth, appeared to be full of darknesse: For all this in justifying of it, they blaspheme the *God of heaven*, and as it is added, *they repented not of their deedes.* Therefore no marvaile if the next be powred out on the river Euphrates to drie vp the waters of it, that the way of the Kings of the East may be prepared to destroy Babylon (where the river, as Babylon it selfe, mount Sion, Ierusalem, the Temple and other things must needs be mysticall) and at the pourcing out of the seventh vial she comes in remembrance before God, to give her the cup of his wrathe, and then God calleth to his people to take heede of *per-taking of her sinnes*, that they receive not of her plagues.

Rev. 14. 6.

Verf. 8, 9.

Rev. 15. 6.

Chap. 16.  
9.

Verf. 10.

Verf. 12.

Verf. 19.

B

For

Rev. 2.

For as Christ saide of that Iezabel in Thiatira, *7 will cast her into a bed, and all that commit fornication with her into greate tribulation:* So wee may be sure will be donne vnto them that continue in any of the Babylonian corruptions. For consider the meaning of that last clause, *and all that commit adulterie with her.* Which is not meant of them only that then lived in the bosom of that church, but of all others that then, or after should fall into that her first error; yea though they should be, at enmitie with her, for her after errors, or not know her: there are none exempted that fall into the same error, only, *As many as have not this doctrine:* marke, and so for the doctrine of the Nicolaitans, of Babylon, or any other: therefore if a man forsake all Babylons errors, save one; if he hold but one of the first, as this aboute Bishops, which is the roote of all the rest, he committeth adulterie with her in that, he pertaketh of her sinnes, and may receive of her plagues. She hath many others. It is true, that all nations have drunk of them. The reformed churches have therefore discovered and abandoned them: Among which, the church of England will not acknowledge that, though she retaine diocessan Bishops, their courts & power, in imposing divers Romish customs, canons, and ceremonies, that yet these are any part of the Babylonian corruptions, for which she is taxed in the holy Scriptures, and at the last rewarded. Some, seeing Bishops beare such sway in the church of England, do plainly affirme that they are of God, and ordained in the new Testament, knowing that otherwise so greate power and authority in the church cannot be lawfull, seeing the Apostle saith, *though it be a mans Testament: yet if it be confirmed, no man dissanulleth or addeth thereto,* much lesse to Gods. Others there are, that if you tell them, it was an invention of the Romanists, and other Clergie men, after the death of the Apostles: they so much reverence that church of Martyrs, that they care not much whether it be of the Apostles, or them, which is a verie greate follie and vanitie, seeing our Lord taxeth so many churches of those times with greate corruptions, and it hath beene manifested that the church of Rome, both in this case, and many others, did quickly grow worse then them all; that

Gal. 3. 15.

many



many were the presumptions and burdens, she laide on the church; that the foundation of diocessan episcopacie, was making the pastors of greate cities, to be alwaies presidents of Synods; which so increased their authority, that in time the title of Bishops came to be restrained to them, who beeing in such power, were as readie to take it, as others in flatterie to give it.

And why then should so much be ascribed to their Synods, seeing so many foolish and presumptuous things were determined by them? As abouts Temples, Altars, Masses, vestments, holy water, orders, Metropolitans, all verie superstitious, and so much for their owne glorie, that Antichrist rose out of them? Our Lord saith, *he that speaketh, of him selfe seeketh his owne glorie: but he that seeketh his glorie that sent him* (by speaking his truth, as in the two verses before) the same is true and *no unrighteousnes is in him*: which argues, that they who speake any thing besides his revealed will, who speake any thing besides his truth, or command what he hath not commaunded, they are false and seeke their owne glorie, yea, & there is much vnrighteousnes in them; they defile a church, they speake that which they have seene with their father; and that therefore those prelates, who ordained these things sought their owne glorie, defiled the church, and were guided by other spirits, then the Spirit of Christ, who only *takes* of Christs, and shewes vnto men. Which is also plaine by this, that, to their owne glorie, they are more observed then the commaundements of God, as Lent, and other things then devised. So Telesphorus sought his owne glorie, when he ordained, *That in the night of Christs birth day, three masses should be celebrated, the first at midnight, when Christ was borne in Bethelam; the second at the breake of day, when he was known to the Shepherds, the third at the time of the day when he was nailed on the crosse: for after that hower it was forbidden to celebrate it.* Because Paul saith *As oft as ye eate this bread, and drinke this cup, ye shew the Lords death*: therefore in the primative church, they oft received the Sacrament, commonly once every Lords day; which was well. But this was no warrant for them to devise to shew his death by a kinde of Sacrifice, as Alexander first invented, and sometime in Alex.

Ioh. 7. 18.

Also chap.

8. 38.

Chap. 16.

13. 14.

Platina in  
Telesphor.



Idem in  
Eleuther.

Idem in  
Zepherin.  
an. 198.

Idem in  
Calist. and  
in Steph. 1

twise or thrise in a morning in this superstitious manner: which soone served hypocrits for a pretence of lesse preaching, or hearing the word, growing ignorant, and making the masse, ordained in those times, the chiefe part of their religion, which must needs be much to their glorie (in an Antichristian sense) that speaking of themselves devised it, and were so followed in it. And so in ordaining diocessan Bishops, Archbishops and Patriarchs after the example of the flamins, Archflamins, and Proflamins, as Platina and others shew. Indeede all ordinances did greatly increase their glorie, were they never so foolish; because they, being in honour, had still flatterers to defend them, and perswade obedience to them. Therefore, reade Damasus, Platina and others that write their lives, and you shall finde there was then scarce any B. of Rome, that did not invent som ordināce, least he should be thought an ill husband in increasing the glorie of his See. Zepherinus ordained *that the cup in the Sacrament should be of glasse, and no more of wood, as it was before. This was after altered and commaunded to be of gold, silver or pewter.* Calistus ordained *that there should be a fast thrise a yeare on the saturday for corne, wine and oyle, which after was changed to the fast at fower times.* Stephen 1. ordained *that Priests should not weare holy garments, but in the church and in celebrating holy rites, least if they did otherwise, they should fall into the sinne of Balthasar, who touched the holy vessels with prophane hands.* In the times of the Apostles, before presbyters wore such garments, before Surplices, coapes and such vestments were taken from the heathen, there was little neede of such an ordinance. Howsoever the Scriptures do so forbid prophane cariage at all times, and in all Christians, that this needed not to keepe priests from being drunke in their Surplices. What should I speak of hallowing grapes on the Altar, and such like foolish ordinances? The verie shame of those ages, and of them that so much reverence their inventions, and canons for their Antiquitie. But it is rather, because Urbanus made one which enricheth the Prelates; because Dionisius limited the confines of divers diocesses, and Cajus distinguished the orders; because though in all these things, they spake of themselves

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selves, yet they were confirmed in the councell of Nice who indeede sought Christs glorie, and spake out of his Testament in her creede. But whether she spake of her selfe, or of theese Bishops of Rome, and theire inventions and customs, in her other Canons aboute Bishops, the Reader may finde by the Scriptures, if he doe but observe that rule of Christ: *If any man will doe* Ioh. 7. 17. *his will, that is, be ordered by it, he shall know of the doctrine whether it be of God, or whether I speake of my selfe:* Men can not know the truth in this point, because they are not willing to know it, much lesse to doe it, and hold it fast, as they are willed.

But because God hath suffered diocessan Bishops so many hundred yeares, and hath not sodainly slaine them, when they began to innovate, as he did Nadab, Abihu, and Vzra, therefore men are so foolish, as to thinke he is so well pleased with the invention, that now it should not be so much as questioned; when they know, if that argument were good, the like might be saide for Antichrist, who began to rise and raigne with them: yet will not men see it. Much lesse will they beleeve, that as for lesser presumpcions in the Corinthians, Paul saith, *for this cause many are weake and sick, and many sleepe;* so God punished these, as well at theire first rising, with the persecutions, as since, with many plagues spiritual & temporall. *Because sentence* Eccl. 8. 11. *against an euill worke is not executed speedily, therefore the heart of* Psa. 50. 21. *the Sonnes of men is fully set in them to doe euill. I kept silence and thou thoughtest that I was altogether such a one as thy selfe.* That is wel enough pleased with thy works: *But I wil reprove thee and set them in order before thine eyes:* and as the Prophet sheweth, God Ier. 5. 1. 3. *inflicteth his punishments on a citie or people, to make them seeke* 4. 5. *his truth and to bring them to the knowledge of it: O Lord are* Isa. 26. 9. *not thine eyes vpon the truth? thou hast stricken them, but they haue not* 10. 11. *griened, for they know not the way of the Lord, they haue broken the yoke & burst the bonds. When thy judgments are in the earth, the inhabitants of the world will learne righteousness. The godly will, but let fauour be shewed to the wicked, yet will he not learne righteousness:* Nor yet when the hand of God is vpon them: *When thy hand is* Exod. 32. *lifted vp, they will not see: But they shall see & be ashamed for their* 34.



Ier. 12. 1.  
Habak. 1.  
13.

*curie at the people: and as he saith in a like case. In the day when I visit, I will visit their sinne upon them.* In the meane time, why should any godly man be so moved at their prosperitie, as to put forth his hand to their wickednesse? or in discontent to say, *wherefore doth the way of the wicked prosper, wherefore are all they happy, that deale varie trecherously?* For then he will make them to see, that his church is called *the Tabernacle of the Testimonie.*

Reu. 15. 5.  
Chap. 11.  
19.

*The Temple of the Tabernacle of the Testimonie in heauen was opened; And ther was seene in it the Ark of his Testament.* To shew vs; that as, vnder the first Testament, all things concerning the Priests & the service, was to continue according to the first institution, so ought it to be vnder the new. *I did giue,* saith God, *to Elie) vnto the howse thy Father all the offerings made by fire,* to let him know, they ought to haue been contented with what God had giuen them, and not to take more, as his Sonnes did: the Testimonie was as well concerning the office and right of the Priests as other things, there was not any thing to be suffered of coueteousnes, ambitious vsurpation, or humane inuention.

1. Sam. 2.  
28

So was it to be vnder the new Testament. For when God by

Deut. 19.  
19. 10.

Moses had spoken of Christ, and that which he should speake in his name, it is added in the next words, *But the Prophet which shall presume to speake a word in my name, which I haue not commaunded him to speake, even that Prophet shall die.* And when

Reu. 22.  
18.

Christ saith, *If a man shall adde vnto these things, God shall adde vnto him the plagues written in this booke;* wee are not onely to take it of thrusting things into the text, or adding to it; but of speaking, and in his name imposing on Churches and people things in religion, which he commaunded not. God so taxed

Isa. 29. 13.  
Mat. 15. 8.

this fault in the Iewes, that he counted all things yea theyr verie worshipping of him to be vaine, while this was suffered. Because in the primatiue Church, men did not strine to ouercome the intruding of inuentions, by holding fast Christs works vnto the end, but let in, now a litle and then a litle, the truth was daily betrayed and lost, and so it must needes be where they are maintained, the lesser presumptions make way for the greater.

Psa. 4. 3.

Gods word and truth is his glorie; But, saith he, *how long will ye*  
turne



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turne my glorie into shame? yet this they doe, who would make it defend, or allow, the inventions and precepts of men. This is a harlot like trick, to giue, her husbands goods and glorie, to her adulterers; But as Israel and Iudah did it, so haue Christian Churches. Thou o Rome wast at first a famous Church, but like them, thou didst trust in thine owne beaurie and playedst the harlot because of thy renowne; thou didst deale very treacherously and wast called a transgressor from the wombe. How soone did the faithfull citie become an Harlot? It was full of judgment, righteousness lodged in it. But now murderers &c, The Prophets Prophecie falsly, and the Priests beare rule by their meanes, and my people loue to haue it so: and what will they doe in the end thereof? I answer they made a like custom, and long continuance a warrant for their inuentions, as they doe, that vpon like grounds defend euill. They despise the Law of the Lord. And their lies caused them to erre after which their Fathers walked. They would rather doe as their Fathers had donne and taught, then as God commaunded. By reason thereof men talke in vaine, that tell them of Gods ordinance. They cannot hearken: Behold the word of the Lord is vnto them a reproach: they haue no delight in it. I haue written to him the greate things of my Law, but they were counted as a strange thing. And the reason is well giuen, Can the Ethiopian change his skin? Or the Leopard his spots? then may ye also doe good that are accustomed to doe euill. All men are subject to finde excuses, and even to wrest the Scriptures to defend ancient customes.

It was Gods gracious promise vnto them for all this: I will purge away thy drosse: And I will restore thy Iudges as at the first, & thy counsellours as at the beginning. Wee saw he hath promised as much in the case of his church: for the day of the Lord of hosts shall be upon every one that is proud and loftie, that is lifted up, and he shall be brought low. In the meane while, wee must know, he planted a vinyard in a very fruitfull hill, and he fenced it: he looked that it should bring forth grapes, and it brought forth wilde grapes: therefore he tooke away the hedge thereof, and it was not digged and pruned as it should be. So was the hedge taken from the church in the time of the persecutions, when she brought forth the wilde grapes of mens inuen-

Ezech. 15.

Esa. 48. 8.

chap. 1.

Ier. 5. 31.

Amos. 2. 4.

Ier. 6. 10.

Hos. 8. 12.

Chap. 13.

23.

Isa. 1. 25.

26.

Chap. 2.

12.

Chap. 5. 1.

inventions. Men will confesse it was for some sinne, as Israel  
 Isa. 24. 5. was alwaies plagued, *Because they transgressed the lawes, changed*  
 Ezech. 5. 6 *the ordinance* (marke, changed the ordinance) *brake the everla-*  
 Amos. 2. 4 *sting covenant.* Though they kept it in fundamentall points of  
 religion, yet with Korah, and Vzzah they brake and changed it  
 in Ecclesiasticall order, service and ceremonies, which opened  
 the gap to greater transgressions. Had they continued in his or-  
 dinances, doubtles they had never beene so afflicted, he would  
 have beene to them as he promised to Israel, *I will cast out the*  
 Exod. 34. *nations before thee, and enlarge thy borders: neither shall any man de-*  
 24. *sire thy land, when thou shalt goe up to appeare before the Lord thrice*  
*in the yeare;* he would so have ruled their enemies hearts: but  
 when men observe not his ordinances, or like the Angels keepe  
 not their first estate, then by his plagues, he seekes to abate their  
 pride. Now wee shall have seene that in the primative church, the  
 Clergie did soone decline from his waies in such things, & were  
 plagued, both they and their people. *For the Leaders of this*  
 Isa. 9. 16. *people cause them to erre, and they that are led of them are destroyed.*  
 Chap. 52. *So, they that rule over them make them to howle, and my name con-*  
 Chap. 42. *tinuallie every day is blasphemed. Who gave Jacob for a spoile, and*  
 24. *Israel to the Robbers? Did not the Lord, he against whom wee have*  
 Chap. 8. 16 *sinned? for they would not walke in his waies, &c. And therefore he*  
*saith binde up the Testimonie, Seale the law among my Disciples,*  
*Certaine that lived despised in corners, and persecuted, even of*  
*some of their owne brethren, while he hid his face from the howse*  
 Jer. 2. 38. *of Jacob. For, saith he, in vaine have I smitten your children they*  
 Isa. 57. 17. *received no correction: your owne sword hath devoured your Pro-*  
*phets &c. For the iniquitie of his covetousnes was I wroth and smote*  
*him. & hid me and he went on frowardly in the way of his owne heart.*  
 So that Covetousnes hath in all ages beene the roote of all  
 evill, especially in church-men. *For every one is given to covetous-*  
 Jer. 6. 13. *nes (and what followeth thereupon) from the Prophet to the*  
*Priest, every one dealeth falsely: And they bend their tongue like*  
*their bow for lies (such as are for their honour or profit) but*  
*they are not valiant for the truth.* Such was the fruite of covetous-  
 nes and ambition in Elies Sonnes; such in Gehezi, in Ziba and  
 others,



## The Fall of Babylon.

11

others, as well of the Priests as of the people; and such hath it ever beene as well in the christian, as in the Iewish churches. There was doubtles a lust of the cies after the pride of life, a seeking after preheminance and authority in the Bishops of Rome from the verie death of the Apostles. Their devises to superintend over neighbour churches, or parishes, and their Decrees in their Synods, wherein they for the most part ruled all for their owne glorie, do sufficiently declare it: this was the foundation of their greatnes. And som desire there might be of filthie lucre: but the first open prooffe recorded is that decree of Urbanus, *that the church might receive from the faithfull, inheritance of lands:* This was aboute the yeare 224. For before times the preaching Bishop was maintained by that which the seaven Deacons gathered for the poore and church vses, as both Damasus and Platina shew in the life of Evaristus, who died for the Truth in the yeare 109. and was, it seemes, the last of the vncorrupt Pastors of that litle flock in Rome. He presumed not to make ordinances; And so as Hegesippus saith, *to the times of Trajan, or thereabouts, the church continued cleane and undefiled, as a virgin; but since that sacred companie left the world, the conspiracie of iniquitie began to worke with open face.* They tell vs indeede of an ordinance that his predecessor Annaclet made against Clergie mens nourishing of long haire, in head or beard: which haveing respect to that of the Apostle, seemed tollerable. But the Apostles words were sufficient, what neede such an ordinance? yet if he made it, that served for a pretence, that they might make others. The like may be saide of that commaund of his, *that the consecration beeing ended, all the faithfull should communicate, or they that would not, should goe out of the church.* These their best precepts were steps to intollerable presumptions in others; as in Alexander who, succeeding Euaristus, ordained holy water, the masse and other inventions, which others increased: So was this of Urbanus a step to extreme coveteousnes, and many other corruptions.

Platina in  
Urban. 1.

Euseb. lib.  
3. c. 26. &  
lib. 4. c. 21.

Platina in  
Anaclet.  
1. Cor. 11.  
14.

Cyprian yeeldeth this reason of the persecution of Decius, *Cyprian Because every man slept in the coveteous desires of his owne heart, it was high time for God to awak them with his rod; There was no longer*

Cyprian  
lib. de lapsis.

C

any

Anno 253

any devotion left in the priests, no sincere faith in ministers, no mercie in their works, no government in their manners &c. The Bishops themselves who should have served for a spurre and patterne of well doeing, abandoning their holy functions and forsaking their flocks, goe a gadding into other countries, haunting marts and faires for filthie lucre sake, litle caring to relieve their hungrie and starving brethren, so themselves might haue money at will; getting lands by fraude, and money by griping vsurie: and what did wee not deserue for these ill doings? The Churches, ye see; were not the more purified, but more defiled after diocessan Bishops were set vp. Howsoeuer this shewes their follie, who ascribe so much to the wisdom and holines of those times. Eusebius giues the like reasons of the persecution of Dioclesian, as Platina observeth, saying, *Eusebius imagineth that it was permitted of God for the corrupt manners, with the too much libertie and indulgence of the Christians, especially of the Clergie, to bridle whose perversnes, the diuine justice ordained this persecution, while he saw dissembling in their countenance, fraud in their hearts, and deceite in their words. For these striving among themselves with envie, pride, enmities, hatreds, seemed to saunour more of a tyrannie then of the Priesthood, altogether forgetting the Christian pietie, and rather profaning then celebrating the diuine misteries. But what then, saith he, doe we think will becom of our age, wherein our vices are increased to that height, that they haue scarce left for vs a place of mercie with God? How litle Religion is there, and that rather dissembled then true? (he might haue saide, and that rather after mens inventions, then Gods ordinances) what corrupt manner &c. Eusebius say more, yet I haue chosen to allege him in Platinæ words, to keepe malicious mindes from pretending deceite, in alleading it.*

Platina in  
Marcel.Baron. in  
324. art.  
78. & 79.

Men may well thinke, that when with constantine there entered such a deale of peace and plentie, there must needs be more corruption. Their owne Authors shew it; for Baronius saith, Constantine, in the 24 yeare of his raigne, ordained that the Bishops should from that time forward haue the same Priuiledges, which the idolatrous Priests had enjoyed in times past. They had, saith he, as chiefe among them *Rex Sacrificulus*, who in solemne feasts was wont to watch and haue an eye over the rest. They had also their

Souveraigne



*Soueraigne Pontife, Pontifex Maximus, Arbitrator of all questions arising among them: and who can think, saith he, that Constantine could longe endure that these should exceede Christians in pompe and glorie? He might haue saide, that the Bishops of Rome could longe endure it? Howsoever this was the goodly reason of their greatnes, contrarie to that of Christ, the Kings of the Gentiles exercise Lordship over them, &c. but ye shall not be so: Yet Baronius sheweth the Pope and Cardinals to haue the honour in riding, clothing and other things, that these Pontifes had. It appeares in Platina, on the like of Eleutherus, that the power of Bishops, Archbishops and Patriarchs was taken from the example of these pagans: they were then onely held in titles of like nature: but now in the power, pompe and riches of them. Polidoro Virgil also acknowledgeth that many things haue com into the Church of Rome from the Hebrewes, the ancient Romans, and other Pagans. M. Derlincourt proueth this out of the Bishop of Mande, Gratian, and diuers others of their owne Authors; and among other things, that the dignities and power of Bishops, Archbishops, and Patriarchs, were taken from the heathen. And for their wealth Cedrenus in his Historie saith, that Constantine in the 26 and 27 yeares of his Empire laboured to pull downe the idols, and to conuey their rents and revenues to the Churches. From this greatnes of dignitie and wealth, there soone followed a greatnes of power and tyranie, in imposing the Romish Lawes, aboute supremacie, worshipping of images, praying to Saints, single life of Priests, purgatorie, pardons, and the like. Was not Babylon fallen in all this? Was not here a manifest change of Christs ordinances, aboute Bishops and other things?*

Luk. 22.

De invent  
rerum. l.  
5. c. 1.  
Book of  
the Iubile  
see the  
Root of  
Romish  
Rites.

Excommunication was at first a punishment inflicted by many, not of one. But they hauing made one breach, to set vp a kinde of diocessan Bishops, the myserie of iniquitie could not rest there; but as one saith, the members of the Churches, neglecting their duties, at last left all to the Bishops, who out of ambition embraced it, and the persecutions ceasing, erected a tribunall, which was much frequented. That yet they judging honestly at the first, Constantine

2. Cor. 6.  
and 2.  
Thess. 3 14  
Histor. of  
the counc.  
of Trent.  
l. 4. p. 331.

made a Law, that there should lie no appeale from the Sentences of the Bishops: which authority they abusing, that Law aboute 70 yeares after was revoked by Arcadius and Honorius, and one made that they should not be thought to haue a court: which was executed in Rome it selfe, and after by Valentinian strengthened by another Law to that purpose. This was not digging vp the roote of the mysterie of iniquitie, by taking away this diocessan power and restoring the Eldership, whereof not onely Princes, but euen Clergie men were now growne ignorant, but lopping the branches, which after grew and spread more then euer: for this power thus taken away was restored by Iustinian, who, 500 yeares after Christ, established vnto them a court and audience. And after the power of Bishops greatly increased, when they came to be Councillours to King and Princes, and to beare offices vnder them, as to be Chancellours, Treasurers and the like. Whereby their Canons, power, traditions and Ceremonies, came to be receiued with the greater authority, and no man durst gainsay them, were they never so superstitious, popish, and tyranicall. All this came from their first presumptions, in not abiding in the ordinance and Wisdom of God, touching the Eldership, as they were willed, but giueing a kinde of authority and superintendencie to the Pastor or Bishop of greate cities, ouer the lesser townes and all presbiters aboute them. For thus Bishops, by that meanes, encroached from one step to another, till at last the verie name of the presbiterie grew odious vnto them, as it doth now to the Bishops and their defenders in England: where all proofes of it are prohibited, and more carefully kept from Princes and people, then any Popish Doctrine, and as if they were as dangerous, as the Blasphemies of Arrius, and other monsters. And thus blinded by ambition, coueteousnes and flatterie, they despise the Law of the Lord, and their lies caused them to erre after which their Fathers walked: they would rather doe as their Fathers had donne and taught, then as God commaunded: And thus wee see that the Lord may say vnto them, *Euen from the dayes of your Fathers, ye are gon away from mine ordinances, and haue not kept them.* And which is a greater mischiese, the antiquitie of this wicked

Amos, 2.

Mal, 3.7.



wicked wandring, is made an authority against the old and good way, as against a foolerie, and against all that seeke it as against Hypocrites, fooles, and Schismatikes: By reason whereof, men talke in vaine that tell them of Gods ordinance, or the new Ierusalem, wherein they shall be restored: *they cannot hearken: Behold the word of the Lord is vnto them a reproach, they haue no delight in it.* God writeth to them *the greate things of his Law, but they are counted as a strange thing:* groundles and mad opinions, worthy imprissonment, banishment and what not? It is a wonderfull thing, that men should professe to liue in the light and obedience of the Gospel, and yet like hypocrites despise it in any thing, as they doe in matter of the presbiterie, and those gracious promises of the new Ierusalem, which are confirmed and sealed in the new Testament with the blood of the Sonne of God. I confesse, it is thus in many of the gentry and commons, because they are not suffred to see any proofes of it: If any be not willing to see them, that is worse. But in the Prelates, many Clergie men, yea and som Princes, who haue seene proofs of these things, or might if they would, and yet scorne and reject them, as follie, and matters of reproach, and worthy correction & persecution, it is a plaine treading *under foote the Sonne of God*, who hath \* reuealed the Father in these things, and *counting the blood of the covenant an unholy thing*, wherewith the new Testament was sanctified, confirmed or dedicated, as the first covenant was with the blood of beasts: yea, this is to doe despite vnto the Spirit of grace, which first shewes vs Gods grace in ordaining these things, and after in promises of restoring them.

Ier. 6. 10.

Hos. 6. 12.

\* Reu. 1. 1.  
11. 19. and  
Ioh. 16. 13.

And indeede seeing it is manifest, that the Apostles ordained *Elders in euery Church* that their office was *to feede the flock, ouer which the Holy Ghost made them Bishops*; that they were to take *the oversight thereof*, by sound Doctrine to convince the gainsayers, reprove, correct and instruct in righteousness; and if this would not serue, after the first and second admonition to excommunicate, in and with the consent of the congregation, who can denie, but that all this is of the substance of religion necessarie to the salvation of the people, and proper to euery Profbyter.

Act. 14.  
chap. 20.  
28.  
1. Pet. 5. 2.  
Tit. 1. 9.

Euery man will be readie to confesse, that it is better there be a Pilot, a Maister, and a Maisters mate, in euery ship, to watch ouer the same, and all that is in it, as the Lord in Wisdom ordained Elders to be Bishops in euery Church, or congregation, to watch over it, and all the Soules therin, leaving them in his Testament a card, and rules to steere and saile by, the word of God, beeing their Rudder, then that there should be but one in a whole fleete, one Bishop in a diocesse, and all the rest but shadowes, or lesser wheelles, to be led and moved by him, as it came to passe by the wisdom and encroachments of men: wherby Bishops neither leaving the brethren, nor yet the presbyters any voice in censures, or part in the government, doe themselves bring in the inventions and evils Christ would keepe out, get dominion over mens faith, and by their power, and traditions, make the word of none effect in diuers particulars. A thing which is expressly forbidden in the new Testament. *My brethren be not many Maisters, knowing that wee shall receive the greater condemnation:* that is, because in the causes and controversies of hereticks, Schismatiks and other delinquents, it is saide of the word, *Rule thou in the midst of thine enemies: He shall judge amonge the nations:* the Presbyters and members of the church doe but rule and judge by him, as steeres men by the Rudder, judges and jurors by the law, not by their owne inventions or pretended authority: And therefore our saviour, who was against all such dominion in the church, saith to his Disciples, *The Princes of the Gentiles exercise dominion over them: But ye shall not be so. Be not ye called Rabbi: for one is your Maister, even Christ, and all ye are brethren.* Therefore when there is cause of accusing or censuring any, he doth not say, Tell the Bishops, but *Tell the church.* And accordingly in the times of the Apostles, and longe after, as the epistles of Cyprian do manifest, they were judged by the word in an assemblie of presbyters and brethren, as the incestuous Corinthian: which shewes us, that neither one man, nor the presbiters alone, were judges in such cases, but the church: which by the Scriptures either cleered or censured any person accused, as by the word of God he appeared,

either

Iam. 3. 1.

Psal. 100.

Mat. 20.

25.

Chap. 123.

8.

Chap. 18.

17.



either guiltie or not guiltie: for so doth the word judge among the nations: And therefore seeing, God hath so ordained, and it was in the primitive church so practised, it is not a thing Indifferent, as some thinke, whether Presbyters or diocessan Bishops hold the government, but in effect a matter of salvation, especially to every church, and by consequence to every Soule in it; as the well or ill guiding of a ship concerneth the salvation of every passenger embarked in it. For though in a tempest, some are saved without good Pilots, and some in the shipwrack by a board: yet others are not without skilfull sea men: and soe in the church, but for the most part not without helpes in government. God hath in nothing given this to one in a diocesse, and his officials, but to the presbyters of every church, elected according to his ordinance.

For though the provision of Bishops and Pastors have beene sometime in the hands of the Clergie and people; sometimes in the hands of Kings and Patrons: then in the hands of Popes. and then againe in the hands of Kings and patrons, as now in England yet, as many have proved, for the first seaven or eight hundred yeares after Christ, the people in most places did choose them, according to the practise of the primative church, and the power given them in the new Testament: For so saith Cyprian, *The people have principallie the power either to choose such priests as are worthy or to refuse such as are unworthy.* And so saith Luke, *They ordained them Elders in every church by election.* Where, saith Beza, the force of the word *ἡ ἐκκλησία* is to be noted, that we may know that Paul and Barnabas caried nothing by private will, nor exercised any tyranie in the church, nor lastly did any such thing, as at this day the Romish barlot or her pages doe, whome they call ordinaries. And by this place, saith he, *must that be understood, I left thee in Creete to ordaine them Elders in everie citie, as I had appointed thee; that is by election, as the Apostles left it to the church and people there assembled to choose one in the place of Iudas: And they appointed two.* Nothing, saith Beza, is here caried privately by Peter, as by one endued with a more excellent dignitie, but publickly and by the suffrages of the whole church: So, as he sheweth, were the

Cypri. 1.

Epist. 4.

Act. 14. 23

Beza. An-

not. in

Act. 14.

Tit. 1.

Beza An-

not. in Act.

1.

the seaven Deacons chosen; and so is that to be vnderstood, *Lay hands sodainly on no man*, that is to make him a presbyter, and so give him a part in this charge of the Eldership till he be tried, the church or people have chosen him, and praier be made for him, as at the election of Mathias and the seaven Deacons. It is ill for the Soules of Kings, Bishops and patrons, and indeede worse for the church, that any one of these have the choice or confirmation of Pastors, helpers & Elders, which are lawfull callings, or of diocessan Bishops, Deanes, prebends and others which are vnlawfull: For this makes diuines flatter all such Princes, Patrons and Prelates or their favourites, and so is cause of exceeding greate corruption and hipocrisie in church and common wealth. For by this meanes Princes, Prelates and their favourites, though they doe what they list in religion, shall be sure to be flattered in it, as the popes were, as soone as ever they grew greate, and to have any power over the Clergie: and this indeede made them attempt what they list, and carrie or obtaine it, while verie few durst call it inroaching or corruption, such was and such is the fruite of this power in the church, and therefore God would neither commit the election or confirmation of his ministers, nor the government to one in a diocesse, but to the presbyters and members of every church as abovesaide. Men will not see these things: but if wee tell them, these all doe contrarie to the decrees of Christ; to stop our mouthes, with those Iewes and others of the baser sort, they say, *These all doe contrarie to the decrees of Cesar, saying, that there is another King, in these cases, namely Christ*: making a verie heinous matter of it, that wee are so bold as to affirme it. But it were to be wished that they would so give vnto Cesar the things that are Cesars, as not to take from God the things that are Gods to give them to Cesar. These are things that have been manifested to be Gods. Why then will they perswade Kings, that they doe God service and shew love to his church, his Ierusalem, while they strengthen the Prelates that vsurpe these offices, suppress the verie name of the presbiterie, and make Princes beleefe that as they doe more or lesse vphold their hierarchie, so God will more or lesse blesse them & theirs.

Wherin

Act. 17. 5.  
7.



Wherein they reason like Baronius, who speaking of the law of Baron, in Valentinian abovementioned, which curtailed the power of an. 452, Bishops, saith *That the making of it incensed the wrath of God, and caused Attila with the Hunnes to come downe upon the Empire.* When that was rather because he left them so much power as he did, and did not rather reduce them to that order and power wherein the Apostles left them, taking away all that which made the word of God in divers particulars of none effect, or is contrarie to his ordinances, though it had been given them by Emperours or Synods. They should have all knowne, that it is *the King eternall and immortall, who is only wise*: mark that word *onely wise*, especially in Spirituall things: The Lord is our Iudge, the Lord is our lawgiver the Lord is our King. Christ beeing the wisdom of God saith, *By me Kings raigne and Princes decree justice*: that is, when what they can, they governe according to Gods revealed wisdom. Much more then in matters of religion; they are not set in the throne, to doe and require the doeing of their owne will, but Gods, as David acknowledged, and therefore saide, *Give thy judgments o God (thy judgments, not mens, not mine) to the King. and thy righteousness to the Kings Sonne.* So it is saide, *Solomon sate on the throne of the Lord instead of David his father*; who is saide to be Gods King. Every king therefore should acknowledge God King of his kingdom, as David of his, *Thine o Lord is the greatnes, & the power & the glorie, & the victorie, and the maiestie: for all that is in the heaven & in the earth is thine: thine is the kingdom o Lord, & thou art exalted as head above all: that is, the above Kings, who beeing set on the throne of the Lord, that is to see his word, his lawes & Statutes observed, to seeke his kingdom & the righteousness thereof: for then doe they bring their glorie & honour to the new Ierusalem: then is he married to them and their people in righteousness, in judgment, in loveing kindnes & in mercies, as he promiteth: that is when Kings make priests, and people live and doe according to the order which he appointeth them in his word, as both Hezechiah and David himselfe did, when he saw Vzza slaine for breaking that order. He sits on the throne of the Lord that gives his power & strength to God and to his ordi-*

1. Tim. 1.  
17.  
Isa. 30. 22.  
Pro. 8.

Psa. 70. 1  
2. Chron.  
29. 23.  
2 Sam. 22.  
51.  
1 Chro. 29  
11. 12.

Hos. 2. 19.

nances; as the Kings, which are the hornes of the Beast, gave  
 their power and strength vnto the Beast, to enforce his lawes,  
 rites and errours on their people, which was a war against the  
 lambe; But at last, as is graciously promised, *The lambe shall over-*  
*come them. For he is the Lord of Lords and King of Kings.* If there-  
 fore, they will be saide to sit on his throne, they must doe the like  
 for Christ against Antichrist, and all enemies of his truth, seeing  
 God hath set his King vpon his holy hill of Sion, to rule all na-  
 tions in matters of religion, and therefore addeth *Bewise now*  
*therefore o ye Kings.* Let it not be saide your subjects dwell where  
 Sathan hath his throne for Antichrist or any other. David knew  
 the true wisdom when he saide, *I have kept the waies of the Lord,*  
*and have not wickedly departed from my God: for all his judgments*  
*were before me, &c.* And when in an assemblie of all his Princes,  
 Captaines, and officers he saide to them, *Keepe and seeke for all*  
*the commandments of the Lord your God, as ye have done hitherto.* Solomon and

but if  
 therefore did  
 God say of this David, *He shall be a King among*  
*his Sonnes.* He was a King indeed for God, seeing he thus raig-  
 ned, and in this sense had ever such sayings in his mouth *God is*  
*the King of all the Earth; The shields of the earth belong unto God.*  
*For the Lord is a great God, and a great King above all Gods. The*  
*holy one of Israel is our King.*

The prelates and their adherents say, there must be order in  
 the church, diocesan Bishops to be over others, question and  
 objection rejected. But quicken your eyes. God hath not  
 appointed such officers. Therefore  
 Kings and counsellors. I answer  
 this is to say, God hath not had a sufficient church,  
 and to accuse his Testament of insufficiencie, as if there had  
 not as well provided for his church in this case, as in others,  
 when yet for these ends, he ordained Elders to be Bishops in  
 every congregation. Now all his ordinances are perfect. His  
 worke is perfect: for all his waies are judgment. He is God and  
 changeth not: therefore to say, that this was only for the times  
 of



of the Apostles, and as the church increased and those times changed, the wisdom of men might provide better, is a great presumption: yet such hath been the wisdom of the flesh, and of the world to thinke so: But *knowne unto God are all his works from the beginning of the world.* Men cannot in time better them. If the Eldership had not beene sufficient, he would either never have ordained it, to be so soone abolished, or have foretold and given authority to his church to ordaine diocesans. This he did not, but forbad to adde to his word, because himselfe gave authority to his servants, the Apostles, and to every man his worke. And by them he hath let sufficient officers in the church, for the perfecting of the saints, for the worke of the ministrie, &c. And what can wee have more. If men would but see it, the Elders in the Reformed churches do better looke to the order God requirereth, then diocessan Bishops do or can. For this order is shewed in his Testament: That is perfect, and he saith, *Thou shalt not adde thereto, nor diminish therefrom.* It is true, Bishops like Vzza, doe more then God commandeth: they looke to diuerse things that Elders doe not once looke after, but it is then after mens traditions and commandements, which turne from the truth, are popish, tyrannical and superfluous, while by obstinate defending these, they make divisions and contentions, contrarie to the Apostolike doctrine, and so, *wee not the Lord Iesus Christ, but their owne bellie, and by good words and faire speeches deceive the hearts of the simple;* this is not to vtold the church of Christ, but their owne kingdom.

It will be saide some of them have both reformed and written well, yea confuted and suppressed heresies, but their number is small, as it did in the church of Rome, wherein many Cardinals Bishops, Monkes and Iesuits confute some heresies, and preach well in all things save for the maintenance of their orders and superstition: So doe English prelates. Howsoever hath beene as well if not better performed by other ministers at home and in the reformed churches. There have beene diuers honest Popes, who have confest some errors in the power and practise of the church; as of late Adrian 6. who sending to

Act. 15. 18

Mar. 13. 34

Ephes. 4. 11, 12.

Deut. 12. 32.

Gal. 3. 15.

Rom. 16.

Histor. of the coun. of Trent. p. 24.

the Diet of Noremberg confesseth many corruptions in the sea and Church of Rome, and promiseth reformation: But this makes the calling of Popes neuer a whit the more Lawfull or necessaric. As it was with Popes, so it is with Bishops, the better som of them haue beene, the worse for the Church: for they doe but hold vp the reputation of the office, and so hold way for worse successors & their traditions.

Neyther is it better for the suppressing of heretikes and leude liuers, that one in a diocesse hath this power: for he cannot looke to all the Clergie, much lesse to all the people, though he should minde nothing else: How then can he doe it, if he be a counsellour of Estate, and a judge in the Starchamber and high commission? Among the Clergie in Eugland (and much more among the people, many are saide to be drunkards, coueteous, contentious, hereticall, Arminians, non residents, dumbe ministers, zealous defenders of canons and ceremonies, preaching litle else, Popelings, dunces, drones, persecutors of those that preach and heare the word diligently. If the Bishop who cannot looketo all, see not the most of them, countenance others, or be by any meanes made to connive, they may keepe their Churches, and others from preaching in them, and doe no good, but much hurt in them: which is not so in the Churches of France, where there are few, or rather none of this kinde: that discipline hath easy meanes to remedie these things, both in the Clergie and people, or rather indeede, it preventeth them; so much better is that which God ordained, then that which men after invented to mend it. Againe because the Bishop might be hereticall or wicked, to helpe that, they ordained Archbishops, and because some Archbishops might be such, they ordained Patriarchs, and because some of them might be corrupted, (as they were) they admitted of Appeales, and ordained a Pope, and then because he might erre, or be wicked, as Liberius, Honorius, Iohn 13 and others, they were forced to affirme the Pope cannot erre, and in all these things, men were still perswaded to contribute to their honour, wealth and power, as necessaric to the kingdom of God: and therefore still as this honour and power increased,

the



the Scriptures were by flatterers wrested to defend it: therefore though in the invention of diocessan Bishops, there was not so greate coueteousnes, ambition and wickednes; yet the prosecution of it, to bring it to its growth, was onely to make *themselves fat with the offerings of the people*, as God saith of the presumptuous innovations and covetous desires of Elies Sonnes. Thus from the first step in ordaining diocessan Bishops, the mysterie of iniquitie could not rest till it came to the height. Some will say, it hath not yet donne so in England. But what remedie is there in the meane against the Appealer, or any wicked Prelate, non resident, or other delinquent? If, as of late in the Star-chamber, Bishops set themselves to defend the vse of Images in Churches, yea those of the Trinitie; what other Bishops, or Ministers dare oppose them in pulpit or print? They, beeing greate and able to prefer others, are sure to be flattered and followed, and by this meanes their honour and power beeing daily increased, they may prevaile in these and many other cases, as the Church of Rome did in these and the like: their office therefore doth not *make ready a people prepared for Christ*, but rather for Antichrist. If the witnesses will Prophecie against them, it must also be in sackcloth, bonds and imprisonment: for they haue obtained, or rather retained, so much Romish power, as to bring them to it, and punish all that reprove them: God telleth them of *Babylon the greate, the Mother of Harlots*, to shew them, she may haue daughters, there may be Babylon the lesse, yea many lesser Babylons, Harlots in corruptions and fornications.

1. Sam. 2.  
29.

Reu. 11.

Chap. 17.

The counsellors of the Parliament of Paris opposed against the authority that the councill of Trent gaue to the Bishops in this kinde, where the Ecclesiasticall authority they saide, was enlarged beyond its bounds, with the wrong and diminution of the temporall, by giueing power to Bishops to proceede to pecuniarie mulcts, and imprisonment against the laitye, whereas no authority was giuen by Christ to his ministers, but meere and pure spirituall; that when the Clergie was made a member and part of the policie, the Princes did by fauour allow the Bishops to punish inferiour Clergie men with tem-

Histor. of  
the coun  
cell of  
Trent, lib.  
2. p. 819.

porall punishments; but to use such kinde of punishments against the laiques, they had neither from the Law of God, nor of man, but by usurpation onely. Yet commonly the most grievous they inflict, is for taking part with the Apostles in defense of the presbiterie, taxing the Prelates of worldly policie and tyranie, or for some disobedience, or irregularity to their power, inventions and ceremonies: wherein note their hypocrisie, who in the meane will not permit men to preach against images, Altars, bowing to them &c. Much lesse any thing that sheweth the presbiterall government to be ordained of God, and necessary: when indeede it is their owne office that is not necessary, seeing it onely serveth for such things to persecute men for the Testimonie of Iesus, and more to force vnnecessary, then necessarie ceremonies. For kneeling in prayer, good order, and reverent gesture in the Church, are used in the french Churches, as commendable and necessarie: and yet in men that in those other things are disobedient to the truth, their verie prayers are abominable, and but mockeries, much more their owne deuised cringes and gestures, as in Papists who abound in such things, and as if a man should with all order and reverence bow his body to the King, his chaire of Estate, Image or seale, and yet despise, or neglect, many of his wholsom Lawes and commandements. The orders and ceremonies which God ordained are indeede to religion, as the barke, or leaues to a tree, that is, a comely part of it; but as for other ceremonies, and inventions, with their pretended significations, which being devised by man, are more then are in the reformed Churches of France, or were in the Apostles time, they are not to the religion and truth of God, as they say, like the barke to the tree, which if it be taken off, the tree withereth; but as the iuye to the oake which seemes to adorne and embrace it, but indeede binds, shadowes, and by degrees waists and destroyes it. For these shewes serve many for a religion, and a cloake of persecution, and the power of Bishops serues for a tyrannous terrour to keepe men from peaching and writing the truth, and setting their names to their bookes in the cases of the hierarchie, traditions, Altars, images, pelagianisme, or



me, or the like and consequently to beget flatterie and luke-  
warmnesse in Clergie and people, and cate out that loue and  
zeale of the truth in all things, that they either doe now, or may  
hereafter, prohibit or maintaine: Such was, and such is the fruite  
of their power: and therefore certainly it is not of God, but of  
men, of the world, of the couetous lust of the eyes, and of the  
pride of life; and therefore what matters it who gaue it them,  
whether counsels or Kings; they cannot make black white, nor  
euill good, nor that Lawfull which is so un lawfull and pernicious  
to the Kingdom of God. Constantine no doubt thought  
he had offered a greate sacrifice to God, in giueing them so much  
as he did, other Emperours, Kings therefore haue augmented it:  
But he that forbiddeth to adde to his word, or take from it  
faith, *to obey is better then sacrifice*. Therefore Asa to doe that *1. Sam. 15.*  
which was right in the eyes of God, did not vrge his owne, or  
other mens inventions, but *tooke away the Altars of the strange 2. Chro.*  
*Gods, and the high places and Images*, other Kings had erected, *14. 3. 4.*  
and *commaunded Iudah to seeke the Lord God of their Fathers, and*  
*to doe the Law (marke) and the commaundement*. Chrt st beeing  
*the King of Kings and Lord of Lords*, though Kings as his depu-  
ties haue greate power in matters of Religion, yet that is so, as  
in theese things not so seeke their owne, but Gods will donne  
in earth, as it is in heauen; I, saith he, *speake to the world those* *Ioh. 8. 26.*  
*things which I haue heard of him. I came not to doe mine owne will,* *chap. 6. 34.*  
*but the will of him that sent me.* He saie this that was the eternall *Tract. 40.*  
word and Wisdom of God, yea *verie God and eternall life.* For *41. 54.*  
indeede he was not his owne wisdom & word, but the Fathers, as  
August n doth manifest on theese & the like places of the Gos-  
spell: And shall not Kings then, who are but his Deputies, much  
more say it, yea & doe it: either by causing the word of God to be  
faithfully taught in their cities, as David and Iehoshaphat, or by  
rooting out all monuments and stumbling blocks of superstition  
and idollatrie, and by snffering their subjects to preach freely  
against them, and to worship the Lord *in the beantie of holinesse,*  
as Hezechiah and Iosiah did: that is, in a word, by causing their  
subjects to worship God aright, and take his marke in the puri-  
tie of

- tie of his ordinances; and not to worship the Beast and take his mark, in receiving, professing, and defending his corrupt traditions and ceremonies. For to serve God, and make others serve him *in the beantie of holinesse*, is to make men serve him in the holinesse of the truth, according to all that is written in his Testament Ios. 1. 8. and not with cathedrall service and musick, after the pompous traditions and inventions of Prelates and their Canons, as some infer. For the Image of God is renewed in all *righteousnesse and holines of the truth*; and if God would not that wee should be again in bondage to the rudiments, which himselfe ordained in the ceremoniall law, Christ haveing nailed them to his crosse, much lesse to those which the pope and church of Rome, or other men have invented or established: It were good that Princes and their chaplains would think of that, *whatsoever is commaunded by the God of heaven*, that is in matters of religion, *let it be diligently donne*; where mark, he saith not commaunded by Kings; *for why should there be wrath against the Realme of the King and his Sonnes?* That is, either for neglecting Gods commaund, or vrging inventions of men: for therefore wee are willed *not to thinke of men*, and their power, *above that is written*. It is the necessity of conformitie imposed upon Ministers that furnisheth them, as it did the Papists, with arguments to defend traditions, humane precepts, and Canons against this truth, and so to make a fearfull war against God. Which I observe not so much of them, who haveing subscribed, follow their ministrie, preach the word, and never speake of English traditions, hoping God will reforme them, as of those that defend and preach them; never thinking that God may say vnto them, *who required these things at your hands?* What Gospell is this? How doth it helpe the Kingdom of God? What knowledge, what faith, what holinesse of the truth doth it worke?
- They yet strive to iustifie these ordinances, and all the power of the prelates, saying, the Apostle saith, *Let all things be donne decently and in order*: therefore Synods may ordaine diocessan Bishops, and all such Canons as are in England, and doubtlesse the will of God is, that they should be obeyed. I answer the Apostle by this
- Psa. 110. 3.
- Ephes. 4. 24.
- Ezra. 7. 21.
- 1 Cor. 4. 6.
- Isa. 1.
1. Cor. 14. 40.



by this decency and order, can not mean any thing that shall overthrow any of the ordinances of God, or make his word of none effect in any particular. He speakes it of things before mentioned in his Epistle. There were divers who did eate their suppers when they came to the Sacrament, *one is hungrie and another is drunken*: this was not decently and in order. *If any man hunger let him eate at home*. The holy Ghost giveth divers gifts of wisdom, knowledge, healing, faith, prophecie, tongues, &c. to divers members of the same body. If the one of them should say of the other, *I have no neede of thee*: this were not to doe things decently and in order. He wisheth them to covet the best gifts, rather to *prophecie then to speake with tongues*; that men praying, or prophecying, should be uncovered; that women should be covered, and not speake in the church: and above all, he there speaketh of prophecying one by one, & of others holding *their peace*, and judging or trying the Spirits: And so of these, and the like things, then in vse, he saith *let all things be donne decently and in order*. As for these new inventions of Bishops and Synods, Christ himselfe saith, *I will put vpon you no other burden, but that which ye have already hold fast till I come*; And shall men thinke that they may doe it? Are there any true Christians that will not see that the offices of diocessan Bishops, who burden the church with superstitious rites, are not *de jure divino*, not of God, but of men? That they were raised to this height and power, after the example of the Bishop and church of Rome, who in those first ages was imitated by the most? So truly is she called *the mother of fornications and abominations of the earth*; That they, beeing armed with power, serve chiefly to suppress the truth in these & other points, to get and have dominion over mens faith, bring in Arminianisme or other like errors, forbid confutation of them, exalt humane traditions, Romish inventions and ceremonies, and like Egyptian taskmasters to burden the churches with them, make ministers that they dare not see these evils, least it should hinder their preferment, or they should be deprived of their liveings, or silenced for speaking against them, whilest they see that others flatter or extoll them, and they serve

Chap. 11.

21.

Chap. 12.

Chap. 14.

Rev. 2. 14.

thousands for a religion, and instead of that which Christ ordained, as also for a cloake of poperie, mocking and persecution.

It will be said the Canons & ceremonies are not imposed as matters of faith, but of order, and are counted things indifferent; and therefore innocent, and not so hurtfull as you make them. I answer 1. So were they at the first in the Roman church, but they grew into greater authority, and so do these among thousands in England, as sleight a matter as some make of them. If things indifferent and innocent, why are they pressed with such power? For they are more vrged and observed by many then the Gospel: In whose mindes these imposers & preachers of ceremonies only leave Christ a name, while like vsurpers, they carrie away the power of a King and kingdom: and therefore an offence against them is more punished, and more skorned by such popelings, newters and temporisers, then an offence against the Gospel: who yet in all these things count themselves the better subjects, the better Christians. 2. That in the booke of Articles, which is of matters of faith, ministers are made to subscribe to this, that *the church hath authority to ordaine these things*: that must be by som power given them in Gods word, and that is as much as to make them matters of faith and necessity. For that is in effect implied: If, as they say, God have given every national church this authority, then his will is that these things should be religiously observed and obeyed, and to breake them is sinne. Thus they are or ought to be of faith: *for whatsoever is not of faith is sinne*. But, as wee proved, the Papists take many of these ceremonies, and even the office of diocessan Bishops and Archbishops from the heathen, and from the daily enroachings of prelates, therefore how should the subscribing to them, in this tyrannie, be of faith & no sinne? especially seeing they doe many waies turne from God?

Rom. 14.  
23.

I denie not, but that som things that the Apostles vsed are indifferent, and may be altered for time and place, as preaching and administering the Sacraments in the night and in mens houses. This may be done in the day and in Temples. Philip and the Eunuch

Act. 8. 36.



Unuch went both downe into the water, others neede not to doe soe. But such things altered, or added by Synods, ought to be verie few, and such onely as necessity, and not pretended conveniencie require. For so say the Apostles and Elders, *With the whole Church at Ierusalem: It seemed good to the Holy Ghost & to vs to lay upon you no greater burden then these necessarie things.* Marke they say *necessary things.* I grant that some things the Church hath altered are necessarie in some Churches, as that the whole body should not be dipped in Baptisme, nor men forced to stand vncovered in such cold countries, as Russia and Sweden, while Moses and the Apostles are read, as they did of old, and as now they doe in prayer, and singing of Psalmes: other order may be taken for a Reader to reade the Scriptures and begin the Psalmes, also for the manner of collecting almes, setting vp a pulpit with water for Baptisme, and a table conveniently placed on the communion day: for at other times there needes none. But vnder pretext that the Church hath this power, it is most absurd to say, it may giue authority to diocessan Bishops and Archbishops, their courts, power and proceedings, the oath *ex officio*, their fining, imprisoning, suspending, silencing, and so many ceremonies, Altars, canons, customes, and traditions, as are in England, more then were in the Apostles time, or then are in the reformed Churches of France, Germanie, Belgia and other countries; and whereof there is no necessitie, but much mischief, as beeing many of them Popish and snares tending to poperie, tyrannicall, and causing grievous schismes.

Which if Queene Elizabeth did not abolish; consider how she found the land, what policies and tempers she vsed, how she suffered, as King Edward had donne, the same service in English, which was before in Latin, *some vaine things omitted*, Popish Priests to hold their liueings, if they would but take the oath of supremacie: that there were therefore but 80. in the whole land that refused it; how the Iudges, and many of the nobilitie, Iudges in Parliament, were still Papists for many yeares after her coronation, as the Reader may finde in Camden: withall that notwithstanding all these tempers, which she thought those times

Act. 15. 22  
28.

Cand. lib.  
1. p. 16. 28  
and 77.

required, she so loued the Gospell and was so far from being an enemy to the reformation of Geneva, that she, as a meane vnder God, established it in Scotland, France and the Netherlands, her forces did it. Againe consider that the best acts that euer any King of Iudah did, in the reformation of religion, were no excuse for his or their leauing the high places vntaken away, that prouinciall and diocessan Bishops, their seas, pompe, power and traditions, are like those high places: And lastly consider what way, or wherein, do these things edifie and further the Kingdom of God, the sauing knowledge of his truth, and the true preaching of his Gospell, whereby it is wrought? for the same is the power of God to saluation, and that by which he hath brought many nations, and the verie thoughts of the heart *to the obedience of Christ*. Haue the hierarchie, ceremonies and ordinances likewise bene the ouerthrow of poperie, and mightie weapons to cast downe the strong holds thereof, & to convince and overcome Papists, or other hereticks and wicked liuers? or doe they not rather strengthen the Papists in their religion, and make them say, the Bishops know well enough that the Romish is the true religion, for all or the most of these things were taken from the Church of Rome? And this was the reason, that not onely diuers Priests kept their liueings, but for the first eleuen yeares of Queene Elizabeth, most of the Papists came to Church; knowing that conformitie to the service and ceremonies doe not make a Protestant: that they, and euen the hierarchie it selfe, were of a Romish invention and custom.

L. Cooke  
de Iure  
Regis  
Ecclesiast.  
fol. 34.

All which sheweth that things were not rightly founded in the English reformation, as in the reformed Churches of France and Germanie: where if any would leaue the Church of Rome, and become a protestant, he commeth to the Elders of the Church, is well instructed and informed by them; after he commeth into the publike congregation, all men looking vpon him with loue and ioy, as vpon one that commeth to be married; he is asked questions to this purpose 1. Whether he hold the Doctrine of the old and new Testament to be of God and sufficient to saluation 2. That in the Sacraments the signes are called by the  
things



things signified. 3. That the Pope of Rome is Antichrist and the Church of Rome the whore of Babylon, the mother of fornications. These and the like: to which he haueing publicly assented, there is no doubt of his sinceritie: If they had a parliament of Protestants, they neede not feare his fidelitie, nor any mans else among them: for all men make this profession, vnles they be borne and bred in it, and then they doe it by Catechisme: which things Church Papists will neuer doe; neither will the Pope dispence with them to doe soe: whereas in England, where neither at the first, nor euer since, there was euer any such profession, if a man be but conformable to the Church in outward ceremonies, take the oath of allegiance, and communicate, he passeth for a Protestant, he may be chosen into any office of the common wealth, be a Parliament man, and yet in his practise a Church Papist, an Arminian, lakewarne, a semie-Papist, or a temporiser: no man dares account him such: yea he thinks that he ought to be more regarded then the most sincere Christian, whome he calleth a puritan. Thus the hierarchie, service and ceremonies are shelters, and cloaks to diuers Religions, cause infinitie factions and diuisions; and are therefore very ill for the service of godly and just Princes: And this is the reason, that there hath come so litle good of late Parliaments, yea so much hurt, their members, beeing by this meanes of diuers religions, and some of them readie to side with the strongest, as beeing themselves of a corrupt or none at all, like many of them that beare sway and haue voyces in the election of knights and Burgeses: euery one would haue them of his owne Religion and faction: which was the reason that the Duke and his adherents found so many friends among them, and had so many Prelates and Clergie men to cloake and defend his doings. It is strange that men will not see, that an imperfect reformation in the Church of England, is the vaile and shelter to couer and defend theese and many other corruptions; which if the presbiterie had beene restored could neuer haue stood with the name of Protestants, or good Subjects. Sir Robert Cottrens advise sheweth that the Land did greatly suspect the Duke and others

Note,

Dan. 4. 21.

of Popish practises: Ye see the hierarchie brings out such Protestants: And is it not so in the greate parishes and corporations of London, and indeede almost of all England, wherein commonly such Protestants beare office, and all the sway? Yet they held with the Prelates, and the Prelates with them, which was thought enough to passe them for Protestants, though they were suspected of trecherie to the Churches beyond the Seas: where they say, the English can neuer be at true vnitie among themselves, much lesse with other Protestants, while the hierarchie stands: vnder which as vnder Daniels tree such and so many kindes of Beasts doe shelter themselves: and therefore the parliaments laboured in vaine against theese factions, as also against the Appealer, D. Iackson, Cosen and his coosening deuotions; the Bishops for their owne ends, taking part with them all, would in theese cases haue all the power, like the Pharises that *shut up the Kingdom of God, not entring in themselves* for the loue of it to worke a due reformation, and yet hindring others that would. This is the order they preserve, and theese, and the like, are the fruits of maintaining their hierarchie.

Mat. 7. 26.

The most zealous members of the parliaments, loth to be accounted puritans, thought to vphold the hierarchie and canons, and yet to reforme, and prevent theese things and so to make the hierarchie, canons and ceremonies, which indeede are Popish, bring forth fruite vnto Christ. Divers greate diuines, beeing capable of Bishopricks or other preferments, are of the same hope; never considering that not onely gifts, but euen the expectation of them, *blinde the eyes of the wise*; that many in the ancient Church of Rome, and some of the Fathers themselves had the like hope, but were deceiued, making their account without Christ, who telleth vs, *ye shall know them by their fruits.* *Do men gather grapes of thornes, or figges of thistles*: Christian fruits of Antichristian inventions. The goodnes, or corruptnes, of the tree is knowne by the fruite. In the English reformation, diuers of the Protestant tenets were ingrafted into theese Popish plants, which is the reason, that some Bishops haue brought out some fruits to the Protestant Religion, or rather to both Religions:



gions: For the Episcopall office it selfe, that is the stocke and body of the tree, and the branches of it, court, canons and ceremonies, beeing Popish, must needs bring forth Popish fruit. The very Greeke Bishops, though dissenting from the Romanists, haue donne it in the like things, in ambition, superstition, traditions, factions, and errours, the greatest difference beeing aboute the supremacie (which some of them haue aimed at) purgatorie and a few other things: and yet at last they were brought to subscribe to those in the councell of Florence.

As heathen Altars, idols and people, beeing suffered among the Isralites, were a snare vnto them Iudg. 2. 2. so must it needs be with these popish offices, altars and ceremonies, left among protestants: The parliament therefore should haue struck at the rootes and stocks of the trees, which bring out such fruits in matters both of the church and common wealth: and better they neuer did, nor neuer can bring forth in any nation: It is a just plague God hath sent on the Clergie, because like the Angels they kept not *theire first estate* of presbyters, nor receiue the love of that ordinance. For now since the death of the Apostles prophets and Evangelists, by the Testament of God all degrees of Clergie men that since crope in, are not branches of Christ the vine, he gave some to be pastors, Teachers and Elders, but neuer any to be diocessan Bishops. Such as are not content with the callings and offices that he hath given for his church, but aspire to others, that make them Lords of Gods heritage, they abide not in him; and as he saith *As the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye except ye abide in me.* Ioh. 15. 4. 5, 6, 7, 16. Euen as he is the word, he is the vine, and his ministers are the branches, by which his fulnesse is spread abroad, wherfore he saith, *if a man abide not in me, he is cast forth as a branch, and is withered.* He saith, *abide in me, and I in you,* and sheweth what that is, *if ye abide in me, and my words abide in you;* and that as well in matter of office and ceremonies according to his ordinances, as in other things: *Herein is my father glorified that ye beare much fruit; soe shall ye be my Disciples,* as if he saide otherwise not. Bishops therefore that haue not theire callings of him, of his Testament,

ment, are branches of some other trees, not of Christ Iesus the vine; and that makes them bring out such fruit, as they doe.

Math. 12.  
21.

Isa. 52. 2.

2. Chro.  
12. 11.

2. King. 16  
10.

Ios. 1. 3.

It will be saide, if kings may not give Clergie men such honour and power, as Constantin, Iustinian and other Emperours gave them, where is their prerogative? And if counsels may not give them such authority, as the councill of Nice, and other Synods of those times, gave them; where is Christs promise of the Spirit? To the first I answer, wee are willed to give unto Caesar the things that are Cesars, but unto God the things that are Gods: This, as wee have shewed, is a thing that is Gods: And who then would thinke that Christians, if they may be so called, would ever teach that Kings, or Synods may give a power to Prelates, that shall make any of the ordinances of God of none effect, most of those prelates, Antichrists, and one of them the grand Antichrist? Kings indeede are nursing fathers to the church; but that is then, to see that their people be fed with the sincere milke of the word of God, and not with the traditions of men, or leaven of the Pharisees; which beeing not the bread of heaven, *satisfieth not*. Yet Prelates are ever buzzing Princes in the eares with their prerogative in what they have established. They may as well reason thus. Iehoram *made high places*, and so *caused men to commit fornication*: He *compelled Iudah thereto*: therefore Kings may set vp diocesian Bishops and Sees, which are high places, never ordained of God, and so cause fornications, and compell men to their obedience: Ahaz saw an Altar at Damascus, sent the fashion of it to Urijah the Priest, made him make such a one, and offer on it. therefore Kings may set vp Altars, cause such things, and divers others, taken from the heathen, Iewes, or Papists, to be vsed in their churches. Ieroboam set vp golden calves, Nebuchadnezar a golden Image, and caused all to worship it: ergo Kings may set vp these golden Images the Bishops, and cause them in all their power, traditions and ceremonies to be obeyed, that is worshipped. Christs Bishops would rather say, Kings are commaunded to write them a booke of the law, *not to depart from it*, as God willeth Iosua, *but to mediate therein day and night, that they may observe to doe according to all that is written therein*: therefore they may



may not make their subjects worship the Beast and take his mark: not though he pretend that they are the things of the Spirit, either invented or confirmed in councils.

If Christ, by whome Kings raigne, be the King only wise, the best and noblest King, as he is the word and wisdom that ruleth his; then it is the greatest and best prerogative, to be renewed into his image, and seeke his kingdom, seeing the father saith, *I have* Psal. 132. *set my King upon my holy hill of Sion, to rule all nations in all matters of religion, be wise now therefore o ye Kings &c.* Now his Image Col. 3. 10. Eph. 4. 24. is renewed in knowledge, righteousness and holiness of the truth. Marke, not holiness of mens inventions and traditions, but holiness of the truth. The rudiments of the world, as Paul sheweth, bring men into bondage and ignorance; but the knowledge and obedience of the truth and continuance therein, as Christ also Gal. 4. Ioh. 8. Chap. 17. Chap. 14. saith, *maketh men free and Sonnes of God:* which is the greatest honour that can be. He saith, *Thy word is Truth:* I am the Truth. His name is called the word of God. Such as yeeld to Gods word, yeeld to this truth, they truly bow at the name of Iesus, and doe him homage, as the King of Kings. Princes are rightly called Gods Deputies, and truly honourable, when they labour to bring men to this true holiness. For there is no true holiness, but the holiness of the Truth. No man can serve two Masters, not God and Mammon: much lesse Christ and Antichrist, who commaund and teach contrarie things. But Christ is the Truth. And every one, saith he, *that is of the Truth heareth my voice.* To be of the Truth then, is to be a true Christian. *My sheepe heare my voice, and they follow me, and a stranger they will not follow.* This stranger is one that bringeth false doctrines, or for doctrines the traditions and inventions of men. *His servants ye are to whome ye obey:* He saith not to whome ye pray, but to whome ye obey: Him ye serve & worship. whether Christ or Antichrist, God or any other potentate.

The Papists, and all, that teach or observe for doctrines commandments of men, will say wee worship and follow Christ. Indeede his is the kingdom the power and the glorie. But as he is the eternal word and wisdom of God, he saith *If a man serve* Ioh. 12. 26

- me, let him follow me, that is to heare, beleeve and obey me, and me only, as I am God with the father and the holy Ghost, or as I only am the word made flesh that reveale the father: for thou shalt worship the Lord thy God, and him only shalt thou serve. And above all in this, in beleeving his word only, who can not deceive nor be deceived. Otherwise though thou pray vnto him, and vse all externall devotions, he will not account that service, or following him, but following a man knowes not who, what, or wherefore for how shall they call on him in whome they have not beleeved? And how shall they beleeve in him of whome they have not heard? there can therefore be no true serving him, without hearing and beleeving, nor no hearing to salvation without hearing of him, nor indeede without obeying or following, for therefore it is added, *But they have not all obeyed the Gospel.* Some obey it not at all, as Iewes: others would serve God and Mammon, others Christ and Antichrist; others Gods word and the precepts of men: but this is not to obeie the Gospel, to follow Christ, to worship him aright: for he saith *In vaine they worship me, who teach for doctrines the commandements of men.* Thus doe they who teach that diocessan Bishops should be received and obeyed, which make Gods word of the presbiterie of none effect, and this they also doe by other their traditions and precepts, which not only crosse the Gospel in other things, but serve men for a religion, and so make the word of God of none effect. And while they hold that Gods will is that they should be obeyed, that is in effect to teach them for doctrines: they are no longer things indifferent, but necessarie; or rather presumptions that turne from the truth, and make men lay aside the word of God: for laying aside the commandements of God, ye hold the tradition of men. As if he saide, ye cannot hold the tradition of men, but ye lay aside the commandement of God, as wee finde true in matter of the presbiterie and other things. Againe, *No man hath seene God at any time: the only begotten Sonne, which is in the bosome of the father, he hath declared him.* All things are delivered vnto me of my father: and no man knoweth the father save the Sonne, and he to whome the Sonne will reveale him. But he saith to his Apostles, *All things that I have*
- Mat. 4.
- Rom. 10.  
14, 15.
- Mat. 15. 9.
- See the  
crowne of  
a Christian  
Martyr.
- Mar. 7. 8.
- Ioh. 1. 18.
- Mat. 11. 27  
Ioh. 15. 15



have heard of my father, & have made knowne unto you so he hath fullie declared him. And the Apostles have declared vnto vs in the new Testament, *all the counsell of God*. If therfore the Sonne, have not revealed these traditions and precepts of men, in his Testament, it is a greate presumption to say they may be imposed, or that Gods will is that they should be obeied. For because Christ only is the word that revealeth the father; therefore that only should be taught, which he hath revealed by his Apostles & Evangelists: but he hath not revealed these precepts of men, and therfore he saith *In vaine they worship me, who teach for doctrines* commandements of men. As if he saide, rejecting God & his word, ye worship him whose traditions ye receive, and that with, the greatest and trewest worship. *The true worshippers shall worship the father in spirit and truth*. Viz. in obeying the truth, and yealding themselves to be wholly governed by it, as by a perfect and necessarie rule, which requireth not a difference of meates, or such triviall things: *but righteousness, and peace, & ioy in the holy Ghost*. He that in these things serveth Christ, is acceptable to God: He is a true worshipper. For so Paul saith *After the way that they call heresie, so worship I the God of my fathers, beleeving all things that are written*. To beleve the Testaments and no more, is the true worship: This must needs be the worship vsed by them who are saide to worship in the Temple of the Tabernacle of the Testimonie: because there was nothing seene in it, but the Alike of his Testament: they beleved and obeied all things that were written therein, and no more. To beleve and to obey is better then Sacrifice, and to hearken then the fat of rammes. It is the best service and worship, as the very Iesuits prove from this place: and thereby condemne themselves, who give this best service to their superiour, by beleeving and obeying him, *as one that can not be deceived*: though they cannot perceive, but he commaunds things contrarie to God, and so make him their God. Thus the Pope sits in the Temple of God as God, or as men say most maister in things: and thus papists worship the Beast and his image. For his servants ye are to whome ye obey. And yet this worship in matters of religion is only due vnto God, whose word alone is the spirit

Act. 20. 27

Ioh. 4.

Rom. 14.  
16. 18.

Obeied;

Rev. 11. 1.  
19.

1. Sam. 15.  
22.

Ignati. de  
obed. vir-  
tute. sect. 5

Rev. 19

Ephes. 5.  
24.

that giveth life: yea men have more or lesse, the Spirit of proph-  
 etie should be obeyed, as they speake according to that word:  
 and therefore the Angel saith *worship God: for the testimonie of*  
*Jesus is the Spirit of prophecie.* His testimonie and no other. For the  
 church is subject to Christ not to the precepts of men. This testi-  
 monie ye ought to beleve and obey, as Paul did, in beleewing  
*all things that are written*, and so to worship God in Spirit and  
 truth. *For the Father seeketh such to worship him.*

Rom. 1. 25

The Papists then in receiving and teaching for Doctrines  
 precepts and traditions of the Pope and Church of Rome, so  
 contrarie to the word, do certainly giue them this true and greate  
 worship which only belongs to God: and so are like them, *who*  
*changed the truth of God into a lie, and worshipped and served the*  
*creature more then the creator, who is blessed for ever.* Thus they are  
 saide to worship the Beast and his Image. Many thinke that some  
 such thing is done by those in England that defend & teach the  
 authority of the Bishops, their hierarchie, Canons, decrees and  
 ceremonies, because many of them are popish, and more pressed  
 by many, then some points of the Gospel. And though divers  
 doe not doe this with a purpose to set vp poperie, vnlesse in a few  
 things, neither can be perswaded that the hierarchie is a limbe  
 of the Beast, yet the obedience to it in these things, if they, or it,  
 be not of God, is a worship to it, and a serving the creature more  
 then the creator, which indeede is much more donne by the Pa-  
 pists to the Beast and his Image. And here by the way it is a thing  
 worthy obseruation, that if in the primative ages of the church,  
 vnder the first Christian Emperours, some were touched with  
 some of the popish opinions, as very few were, and those only in  
 some things: yet they did neither maintaine them against such  
 light of doctrine, as is manifested now a daies, nor give their  
 false doctrines and interpretations for lawes, as they have donne  
 in these later ages, and since the councill of Trent: which is the  
 thing that makes them and their followers so abhominable.  
 Therefore after one Angel *haueing an everlasting Gospel to preach*  
*had cried feare God, and worship him:* and that the second had  
*denounced the fall of Babylon; by which two, seeming to be*  
wickliffe

Rev. 14. 6.  
7. 8. 9.



wickliffe Luther and their followers, came greate light of doctrine, *The third Angel followed them*, and denounced eternall damnation to every one that should after this time worship the Beast and his Image, and receive his marke. And because some would rather suffer martyrdom then doe it, that is added. *Here is the patience and the faith of the saints. Here are they that keepe the commandments of God and the faith of Iesus. Blessed are the dead which henceforth die in the Lord*, or as others reade for the Lords cause.

Vers 12.13

Here then wee may see their impietie and danger, who continue not in the word, but either more or lesse receive and professe the Doctrine and superstition of the Pope and Church of Rome, which is not taught in the holy Scriptures, they receive the marke of the Beast, and worship him and his Image. To receive, and have which marke, is to receive or have an impression of the Popish Doctrine and Religion, in part or in whole, either in profession, which is to have the marke in the forehead; or by defending or helping the same by some meanes, which is to have the marke in the right hand, as will appeare by shewing how men have the Seale, or marke of God. The eternall word and Wisdom of the Father is his expresse Image, with which the elect are sealed in their foreheads, by saving knowledge and profession thereof, with faith and full assurance. Which is when they receive the Doctrine of the holy Scripture, and it leaves such an impression in them, that they profess they will receive it and no other, vnder any pretence of the Spirit, vnlesse it follow from the same Testament of Christ: who to shew that the Holy Ghost brings no other Doctrine, he, the truth, calleth him *the Spirit of truth*, and saith, *He shall not speake of himselfe: But he shall receive of mine, and shall shew it vnto you. He shall bring all things to your remembrance, whatsoever I have saide vnto you.* So he leadeth into all truth. And he shall shew you the things to come, that is touching the generall Apostacie vnder Antichrist, and such other things in the Revelation.

Ioh. 16. 13

Councils therefore doe vainly pretend the Spirit, if they speake not according to the Testament of Christ. The word was

Ioh. 1.

1. Ioh. 2.  
24.

Cant. 1. 3.

Ioh. 12. 48.

Ioh. 8. 31.  
36.

1. Ioh. 3. 2.

Ioh. 17.

made flesh: the Disciples saw the glorie thereof in his Doctrine and miracles, full of grace and Truth. This cannot be saide of the canons and inventions of men. Of his fulnesse, saith Iohn, haue all wee receined: Grace and Truth came by Iesus Christ. Whosoever brings not this word, this truth of God, is a deceiver. But the anointing which ye haue receined of him abideth in you, and ye neede not that any man teach you, but as the same annointing teacheth you of all things, and is truth and is no lie. Idaicus taketh Christ to be the anointing here meant; and Lorinus on the place giues good reasons, why the word is saide to be the Anointing. Indeede the Spouse saith to him, *Thy Name is an ointment powred forth.* Now wee know his Name is called the word of God. And indeede this eternall word seemeth to be the anointing meant, because he saith, *it is Truth and is no lie:* And Christ that word, because he addeth, *and euen as it hath taught you ye shall abide in him, or it: in the anointing.* And now litle children abide in him, that when he shall appeare wee may haue confidence, and not be ashamed before him at his comming v. 12. to iudgment: for the word shall iudge vs at the last day, and Christ is that word, as Augustin proueth on that and many other places of Iohns Gospel. *As many as receined this word, this eternall Truth, to them he gaue power to become the Sonnes of God, eue to them that beleone in his Name;* whose name is called the word of God: Therefore he saith to them that beleued on him. *If ye continue in my word, the are ye my Disciples indeede, and ye shall know the truth & the truth shall make you free:* and sheweth the same truth to be the Sonne that maketh Sonnes & free, saying *If the Sonne therefore shall make you free ye shall be free indeede.* This comes of the saueing knowledge of Gods word. Therefore Iohn saith *Now wee are the Sonnes of God, and it doth not yet appeare what wee shall be:* that is because wee know but in part: But when he shall appeare we shall be like him: for wee shall see him as he is. And euery man that hath this hope purifieth himselfe, euen as he is pure. Thus, as Paul saith men put on the new man, which is renewed in knowledge after the Image of him that created him, and that saueing knowledge is the cause of leueing and obeying him, and of purifying of a mans selfe,

as he



as he is pure. Therefore it is that Christ saith, *this is eternall life to know thee, and him whome thou hast sent.* Saucing knowledge as one faith, beeing the ground of obedience, and the roote of faith and all other graces. For how shall they call vpon him in whome they haue not beleened? and how shall they beleene on him of whome they haue not heard? Or haue no knowledge. Diuinely therefore saith David *Make me to vnderstand they way of the precepts, so shall I talke of thy wondrous works, Giue me vnderstanding, and I shall keepe thy Law.* And therefore Augustin saith that wee may loue things vnseene, but not vnknowne. For to shew that the first conversion of a Christian is wrought by illumination, knowledge and a liuely faith that followeth thereupon, Christ saith to Paul, *send thee to the Gentiles, to open their eyes, and to turne them from darknes to light:* that is from the power of darknesse, to the Sonne of light, as he addeth *from the power of Satan vnto God.* Wherefore he sheweth that the Gentiles in times past walked after the Prince of the power of the aire, and were aliened from the life of God, *because their vnderstanding was darkened, through the ignorance that was in them, because of the blindnesse of their heart:* that beeing aliens from the common wealth of Israel, and strangers from the couenants of promise, they were at that time without Christ, *haueing no hope, and without God in the world.* Hence it was that they, beeing past feeling, *gaue themselves ouer to worke all uncleannesse with greedinesse.*

Which ignorance and blindnesse, is so greates a sinne, and so greates a cause of sinne, that the Psalmist saith, *powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the Kingdoms that haue not called vpon thy name.* And the Apostle saith, that the Lord Iesus shall come from heauen with his mightie Angels, *in flaming fire, taking vengeance on them that know not God:* That is, becaute they care not for this greates fauour he vouchsafeth to reueale himselfe, in revealing his word in theese and other things vnto sinfull men, that by receiving the loue and knowledge of his eternall word and truth, they may be made Sonnes and friends of God, & to obey him better then they haue donne. For as Ioseph by the fauours his maister shewed him, was taught

M. Down  
nam Guide  
to Godli-  
nesse cha.  
5.  
Rom. 10.  
Psa. 119.  
27.33.34.

Act. 26. 18

Ephes. 2.  
2. chap. 4.  
18.

Psa. 79. 6.

2. Thes. 1. 7  
8.

Tit. 1. 11.

2. Pet. 1. 2.

3.

Chap. 3.

18.

Exod. 34.

6.

Ephes. 1.

17.

Col. 1. 9.

Ephes. 4.

24.

1. Cor. 2. 1

taught to denie to sinne with his mistresse ; So this greate grace of God, bringing salvation hath appeared to all men, *Teaching vs that denying vngodlinesse and worldly lusts, wee should liue soberly righteously and godly in this present world.* So that the more saving knowledge there is in a man, there will be the more faith, pietie, righteoutnesse and holinesse of the truth. The Angels in heauen, doe Gods will better then we, because they know him better then we: and wee shall doe it better, when wee know him better, when wee shall see him as he is. Therefore Peter saith *Grace and peace be multiplied vnto you, through the knowledge of God, and of Iesus our Lord.* Therefore when Moses desired to see and know God, he shewed himselfe in these words, *The Lord, Jehouah, strong, mercifull, gracious, long suffering, abundant in kindnessse and truth, reseruing mercie for thousands, forgiveing iniquitie &c.* This beeing a summe of the Gospell. And therefore also Paul prayeth for this, as one of the greatest blessings that can be, that *the Father of glorie may giue vnto you the Spirit of Wisdom and revelation in the knowledge of him, the eyes of your understanding beeing inlightened, that you may know what is the hope of his calling: and what the exceeding greatnesse of his power to vs ward that beleeve: That wee may be filled with the knowledge of Gods will, in all Wisdom and spirituall understanding.* Knowing as was shewed, that this worketh sanctification, that the Image of God is renewed in knowledge; and thereby in *righteousnesse and holinesse of the truth.* Not holinesse of mens inventions and traditions, but in holinesse of the truth. Which is when they are confident, that they neede not that any man teach them, but as the same Truth teacheth them of all things, and is truth and is no lie. That while Prelates teach other things, it is more then needeth: That wee should all speake the same thing, to avoide divisions: but that must be the *Testimonie of God*, which the Apostles declared vnto vs, otherwise divisions cannot be avoided. For men must contend earnestly for the faith once delivered to the Saints, holding it fast; and when they professe as much, that is to haue the Seale name or marke of God in their foreheads.

For *Χαρακτήρ*, a Character or marke, comes of *χαρᾶν* which



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which signifieth to make a deepe impression. Letters are therefore called Characters, because those elements wee first learne, leave a stronge seale in our memories: So doth the Doctrine of God in the heart and Soule, where he promised to write it. *I will put my Law in their inward parts, and write it in their hearts:* So doth he his promises, whereby wee are made to beleeve & obey, and consequently sealed with the marke, or Image of God. *In whome also ye trusted, after that ye heard the word of truth: in whome also after that ye beleaved, ye were sealed with that Holy Spirit of promise.* Thus the Lord sealeth men by the ministrie of his word, and cooperation of the Holy Ghost. God, saith Paul, *hath made us able ministers of the new Testament, not of the letter but of the Spirit which giveth life, and consequently sealeth.* Now the Lord (that is Christ the word) is that Spirit. Namely which wee administer to the Soule and vnderstanding, and which sealeth: Wherefore he addeth, *Wee all with open face beholding as in a glasse the glorie of the Lord are changed into the same Image;* and consequently sealed therewith. And that seale is in their foreheads, when they professe it, and that they will receive it, and no other: So it is saide *Hurt not the earth, nor the Sea, nor the trees, till wee haue sealed the Servants of our God in their foreheads.* These are such as receive the Testimonie of Christ, and no other Doctrine, vnlesse it follow from the same. Such, behoulding Romish superstition, prophesied in Sackcloth; yet could not be hurt by the locusts, the Monkes and Friars; all their tales of purgatorie affright not them: They haue the Fathers name written in their foreheads, because the word is called his name, and expresseth him, as an Image on a Seale doth him whose Image it is. *I haue manifested thy name vnto the men which thou gavest me, that is thy word, as it followeth I haue giuen them the words which thou gavest me, & they haue received them. Keepe through thine owne name those which thou hast giuen me;* That is through thy word: who are *kept by the power of God,* that is by the word of God, by which all things were made and are vpheld. Now then this eternall and diuine word, by which the world was made and is vpheld, is called the Fathers Name, as beeing his word, *the brightnesse of his*

Ier. 31. 33.

Ephes. 1. 13.

2. Cor. 3. 3. 6. 17. 18.

That is the word of the Lord.

Ioh. 17. 6. 8. 11.

1. Pet. 1. 5. Heb. 1. 2.

Rev. 19.

2. Ioh.

Rev. 19.

Chap. 15.

6. & chap.

11.

Rev. 21. 17

Chap. 22.

1 Tim. 3

15

his glorie, and Character of his substance, that is, his expresse Character, which expresseth him, and wherewith we are sealed: which Character or word the Sonne is; therefore they are also laide to haue the Sonnes name on their foreheads. Now on his head were many crownes and a name written, v. 12. which shewed what he was; and his name is called the word of God. Of which therefore, and for which all Kings should hold their crownes, and not of the Pope, nor for his traditions and service. Thus Iohn saith *He that continueth in the Doctrine of Christ he hath both the Father and the Sonne*; the Father and his word. Therefore it must needs be the marke of God, which he had, who saith *I am thy fellow Servant, and of thy brethren which haue the Testimonie of Iesus*. And that is also proved by this, that he is one of the seaven Angels that cometh out of the Temple of the Tabernacle of the Testimonie, that is out of the Church militant against Antichrist and his adherents. And if he come thence, he is certainly one of them that worship therein, keepe his sayings, and contend for the truth: which things men doe. He is a man: for so he saith *I am thy fellow Servant, and of thy brethren the Prophets, and of them that keepe the sayings of this booke*; that haue the Testimonie of Iesus. As all those must needs haue, that haue the marke of God: they are such as continue in the word, such as are the true Church, because they continue in the word, defend & maintaine it and no other, as the Church doth which is called *the pillar of truth*. And not as some in England doe, who serve for little else then to defend their owne ambition, canons and ceremonies, and yet would be called the Church of Christ. If one of these, through flatterie, grow so greate in favour with his Prince, as to rule all as he list, to turne Religion into Popish complement and ceremonies, to mould it after his owne humour: If therefore many out of feare, flatterie, or hope of favour follow and iustifie him, is he the Church? not he, nor he and all his flatterers. If he could bring fower, or five, or all the Bishops to his Religion, are they the Church? They might see that so the Church of Rome came to be corrupted; That these in the Temple of the Tabernacle of the Testimonie are onely the true Church, because they

continue



continue in the word, and will receive no other: that the same must needs be the marke of the true Church, which is here the marke of true Christians.

These, as wee have scene, are set out by the Jewes the first Testament, who neither in doctrine, nor ceremonies, might receive any thing which God had not commaunded, but were to hold in all things to his first ordinances and institutions: wherein when they failed, they were plagued: and that it would be so with Christians, if they changed Christs ordinances, or let in any innovations hath appeared by his constant comparison, to the seven Churches and others, of Churches compared to a Ierusalem, and an harlot, to the Temple of God, and the Synagoge of Satan, to the inner Temple, and the court without: he will not yeald these later to be Jewes, that is Christians; because of other Lords, they hold other Lawes in Religion, in order, in ceremonies and other things: they doe not hold fast the word and ordinances which he left, without receiving innovations or inventions of men: therefore they are not of that part of his Temple, which he alloweth to be accounted his Church, but of the courts without, which is given to the Gentiles; that is to Antichrist and others, who in Gods account are as Gentiles, such as in divers things will not heare his word, but make it of none effect with their dominion and traditions. They hold some Christian truths, but not all: Those in England, that are defenders of the hierarchy, or Arminians, hold more then the Papists, yet not all. Christ will not yeald some to be Jewes, who perhaps failed in fewer things: Iudge therefore I pray you, whether they be not of that sort, or like them, of whome Christ speaketh, *which say they are Jewes and are not*, of the true Temple & are not viz. not of those secret parts of the Temple. As there was nothing in the Arke save the two tables of Stone, so there is nothing in the church of Christ, in this Temple, but the Testimonie of Iesus and his government the Eldership; no Popish dominion nor traditions: If, there had, Iohn who tooke exact measure of it, & saw it opened would have revealed it in his Revelation: but there was nothing else scene save that, and *them that worship therein*: Who

Crowne  
of a Chri-  
stian Mar-  
tyr.

Reu. 11.

Chap. 2.

1, King. 8.

8,

Act. 17. 11

Ephes. 6.  
Phil. 1. 27.

Deut. 6. 8.

1. Tim. 1.  
17.

Phil. 3. 16,

2. Mac. 4.  
20.

therefore must needes be those that from the heart receive and obey that word, and no other; for there is no other there. This was then so greate an honour that Iohn was readie to worship him that was such a one, as if that were the best nobilitie to be thus stamped & sealed with the Image of God, & in all doctrines and Lawes of Religion, to haue recourse to the Law and to the Testament, like the men of Berea, to see if the Teachers taught according to this word. And yet in England, he that is such a one is in contempt called a Puritan, hated and scorned, and that by the Prelates themselves; who therefore despise all that are of this Temple; Because indeede if diocessan Bishops, their power, canons and ceremonies, be not according to this word, they that are of this Temple care not for them. They have their loines girt about with the Truth; they stand fast in one Spirit, with one minde, striveing together for the faith of the Gospel; they have the testimonie of Iesus; as here one of them saith, they continue in his word, and so are Disciples indeede: They confesse and professe this word, and so have his name and marke on their foreheads: to which the binding of the law, to the hand and forehead, did point in a figure: and both that, and this, doe shew that in matters of religion, *the Lord is our Iudge, the Lord is our King, the Lord is our lawgiver.* He is *the King only wise.* Every man had neede to beleeeve and receive this; and to say with Paul, *let vs walke by the same rule, let vs minde the same thing:* for this ye see is the marke of a Christian.

And by the Rule of contraries, the marke of Antichrist must needes be an impression of that his doctrine, law, and superstitious rites, which is more then the word revealed, or against the same: the profession and observation thereof is the marke, as the observation of the heathenish rites is called *Χαρακτήρ*, the character or marke of the Grecians. The Pope would that all men should receive defend and professe his doctrine and superstitious rites, and so should receive his marke in their right hand and foreheads. For in the forehead that is by *profession and in the right hand, that is by operation*, as the ordinarie glosse expoundeth. Antonius also and Lyra teach that *A character or marke is a certaine*

*manner*



manner of liveing according to the law of any, whereby men are distinguished from others. So the Pope causeth all men to take his marke, for he saith, *Everie soule that would be saved must confesse the forme of the Roman tradition. Wee affirme, define, and pronounce that it is altogether necessarie to salvation for every humane creature to be subject to the Pope of Rome.* Hereunto agreeth that glosse, *It is evident that the church is therefore one, because in the vniversall church, there is one supreme head, to wit the Pope, whome all that are of the Church are bound to obey: He incurreth therefore the sinne of paganism, whosoever renounceth obedience to the see Apostolike.* Thus he causeth all to take his marke. If a man would know a litle better, what the marke is; he may see the same in the Popes new creede of the Trent faith, as it is propounded by the Bull of Pius 4. and that act of the councell of Trent, wherein it was ordained, *That the Bishops shall in the first provinciall councell receive the decrees of the Synod of Trent, promise obedience to the Pope, Anathematise the heresies condemned, and every Bishop hereafter promoted shall doe the same in the first Synod: and all beneficed men, who are to assist in the diocessan Synod shall doe the same therein. Those who have the care of universities and studies generall, shall indeavour to make the Decrees to be received in them, &c. and shall take a solemne oath herein every yeare.* All both (mal & greate, Priests and people, take this marke in the forehead, who professe the Romish or Trent faith; To take it in the hand, that is to maintaine it (in part or in whole) by wit, sword, power, purse or otherwise, whether openly, as profest papists, or more privately, as disguised wolves, in the sheepes cloathing of a protestant out side, false brethren, such as creeping in vnawares, doe more or lesse practise the bringing in of poperie and division, or flatter those that doe: which is the roote of all other vngodlinesse, presumptuous sinning, licentiousnesse and corruption, and indeede of turning the grace of God into lasciviousnesse, prevarication, and following the way of Balaam for reward, as S. Iude observeth in a like case: and therefore wisheth men to contend earnestly for the faith which was once delivered to the saints: which shewes that the only way to preserve that good which remaineth; and reforme all things that are amisse

Agatho in  
epist. inter  
acta sextæ  
Synodi  
constanti-  
nop. Boni-  
fac. 8. in  
extran. de  
maior. &  
obed.  
Clement.  
in lib. 5.  
ad nostrū  
in gloss. D.  
18. c. si qui  
sunt.

Histor. of  
the coun-  
cell of  
Trent. lib,  
8. p. 808.

Iude 3. to  
12,

Vers. 17

is to contend for that puritie and simplicitie in doctrine and discipline, which God by his Apostles ordained in his Testament: for therefore against all these innovators, flatterers and mockers, he saith, *but remember ye the words which were spoken before of the Apostles &c. building up youre selves in youre most holy faith: keepe your selves in the love of God: And others save with feare, pulling them out of the fire; hating even the garment spotted by the flesh: much more then the marke of the Beast and all appearance of it.*

Irenæ, ad-  
vers. hæ-  
res. 1, 5.præmon.  
pag. 94.Platina in  
Vitalian.

As for the number of the Beast, which is the number of a man, and his number 666. some finde it in the word *Romanus*, written in Hebrew characters, and that is the number of a man, beeing the name of one of their Popes. But Iohn wrote in Greeke, and to the Greeke churches: therefore the name *Lateinos* written in greeke letters, which was the name of a King in Italie, is more probable: because the Beast is latin, and so are his body and members, and as Ireneus also noteth, *The most true kingdom hath this name: for they are latines which now raigne.* And we know that the Dragon which then raigned was to give his throne to the beast. The word *ΛΑΤΕΙΝΟΣ* as King Iames observeth, *sutes well with the Romish church, Romish faith and latin service.* The latter as I take it, beeing especially meant in this place; as beeing brought into the church by Vitalian, and so by the second Beast, who also first set vp organs in churches and other ceremonies, and that aboute the yeare 666. Now whereas he causeth, *that no man might buy or sell, save he that had the marke, or the name of the beast, or the number of his name:* This sheweth, that if a man will live in peace among them, he must professe the Trent faith. Som Papists will not doe this. For as som in England are content to seeme to be protestants, yet are church papists, popish or newters: so are there & ever were, som in Spaine, Italie & Rome, who are content to seeme to be Papists, yet in their hearts abhor the Trent faith, & yet are not profest & perfect protestants; (though the Inquisitors when they finde in any point punish them for such) as wanting libertie, and meanes of knowledge. Now if such will not take the marke, helpe, professe and defend the Trent faith, yet must they have the name of the Beast, be called latin, or Roman,



man, Catholiks, that is vniversals, of him the vniversall Bishop. Or catho-  
 If one be loth to take his name, yet if he will buy and sell, he lik,  
 must at least have the number of the Beast come to the latin ser-  
 vice, and vse some latin ceremonies, heare the singing men &c. as  
 church papists have this that they come to the English churches,  
 though they have no protestant religion in them: only they like  
 well of the hierarchie, traditions, cathedral service and many can-  
 ons, knowing whence they came and whither they tend: even  
 to his kingdom & service who obtained of the murtherer Pho-  
 cas to be called vniversall Bishop. For this beeing aboute the  
 yeare 606. shortly after, he got the power of that title, and then  
 from thenceforwards Romish customes, though never so super-  
 stitious, were observed for lawes. *Antonius of Valtelina*, a Do-  
 minican friar, in the councel of Trent saide, *That it was plaine by*  
*all histories, that anciently every church had her perticular Ritual of*  
*the Masse, brought in by vse and upon occasion, rather then by delibe-*  
*ration and decree; and that the small churches did follow the Metropo-*  
*litan and greater, which weere neere: The Roman rite had beene to*  
*gratifie the Pope receiued in many provinces. But, as he proved by a*  
*booke called Ordo Romanus, that of Rome had also had greate*  
*alterations, both in ancient and later times, within 300 yeares. Inso-*  
*much that the vestments and other ornaments of the Ministers and*  
*Altars, as appeareth by bookes, Statues and pictures, are so changed,*  
*that if the ancients should retorne into the world, they would not know*  
*them: Therefore he concludeth that to binde all to approve the Ro-*  
*man Rites might be reprehended as a condemnation of antiquitie, and*  
*of the vses of other Churches. Nevertheless the English Prelates,*  
 hauing retained many of them, and diuers other Romish cu-  
 stoms in their canons and hierarchie, doe binde all that are in  
 their Churches to approve and vse them; and yet will not be  
 perswaded that this is to worship the Beast, or in part to haue his  
 marke: Because say they it is not donne on purpose to serue or  
 flatter the Pope or Church of Rome. Christ saith it shall come to  
 passe that he that killeth you shall thinke he doth God service, yet that  
 doth not let, but that therein such a murtherer or persecutor doth  
 serue the devil and his ministers, I would they that are so zealous

Histor. of  
 the counc.  
 of Trent.  
 l. 6. p. 548.

Ioh. 16, 2,

Fullie.

The Cur-  
taine of  
Church  
power.

2. Pet. i. 2.

to maintaine humane authority, in traditions and ceremonies; would but lay theese things to heart. And withall, that it will not serve them to say, they are fullie satisfied with those reasons which mayster *Hooker* hath given, in his booke of Ecclesiasticall politie; or D. *Burgesse* in his bookes against D. *Ames*, or any the like Authors, if the Testimonie of Iesus be against them. All Fathers, all Authors, all counsels, all reasons, in such cases, are nothing to the Testimonie of Iesus. On which argument, I shall neede to say the lesse in this Treatise, because of late divers works haue beene published that convince them of errour: in such cases as the curtaine of Church power. *A fresh suite against humane ceremonies in Gods worship*, by that learned and godlie witnesse D. *Ames*, a litle before his death: Also *the crowne of a Christian Martyr*. A worke which he that loveth the Lord Iesus, and the safety of his owne Soule, hath reason to examin, because the will of God, in theese cases, is therein infallible proved; and as the Apostle saith, *Grace and peace is multiplied to men, through the knowledge of God and of Iesus our Lord*. Out of whose Testimonie, it is there manifested, that as the true Iewes, the true Christians, so the true Ierusalem, the true Church, consisteth of those that keepe the commaundements of God, & the faith of Iesus, that hold fast or defend the Doctrine, Discipline and ceremonies, which he left; Whence it must needs follow, that by so much as men maintaine, or approve, the inventions and presumptions of men in Gods service, by so much are they fallen into the finnes and fornications of Babylon, whereof one is still the roote seede or spring of another; the lesser wedges and cracks make way for the biggar; the smaler theeves, thrust in at a window or hole, open the doores to the greater: Therefore though som say, so long as the Gospell is well preached in som Parishes, why should wee stumble at strawes, or trouble our selves with trifles? yet wee shall finde, that in corrupt waters, men that thinke to goe but vp to the ancles, and no deper, do oft before they are aware of it, step vp to the knees, then to the loines, and at last over head and eares: and so in superstition, ignorance, and errour: A few sparks neglected do oft kindle a greate fire,

and



and as the Apostle saith *A little leaven leaveneth the whole lump?* Gal. 5.9.  
How then dare men defend staines and corruptions to be smale matters?

And what are these smale matters and trifles? which they say men doe soe vainly and foolishly stand vpon? The Lord by his Apostles *ordained Elders in every church by election*, made them Bishops, overseers of the flock, to feede the church, to hold fast that which Christ left, to govern according to his ordinances, and keepe the church as a chaste Ierusalem from the inventions and presumptions of men: That men should yet set vp diocessan Bishops, who by bringing in a world of superstition and tyrannie into the church should make these of none effect, and the church to become a Babylon, are trifles with them. They are trifles with them, that diocessan Bishops should have the power to admit into the ministrie, and to places of cure, whome, and vpon what conditions, they will, to enforce a conformitie and subscription to their hierarchie and ceremonies; though it be proved, that they take their hierarchie, surplesse, coapes, Altars and other things from the Romanists, as they from the heathen, that their cathedrall service, and many of their canons, are taken from Babylon; as likewise their power in their offices and courts, to impose the oath, *ex officio*, to silence, suspend, imprison and deprive of cure and ministrie, for non-conformitie in these things: to enforce all to vse a forme of praier, which is nothing but the masse in English, in som things refined, but not in all; the surplesse and other popish customs beeing still retained: And though it be proved that the Papists doe much glorie in it, that these things strengthen them in their religion; that D. Iackson and other Arminians, have alleadged it with such authority; as men vse to alleadge the Scriptures; that som things in it seeme to approve such opinions: that such things doe, by such meanes, get into the place of the Scriptures; yet all must still be maintained: and that though it be also proved, that this forme of praier and ceremonies, doe oft serve drunkards, adulterers, prophane mockers, meere civill wordlings, vsurers, oppressors, and a world of earthly men, for a religion: though they have no true

H

love

love to the preaching of the word, to knowledge, faith and the like graces, but scorne and persecute such as have, yet if they can but pretend love to the common praier, they are ready to count themselves the better Christians, the better subjects; they may the sooner be chosen parliament men, or into any other office of the church or common wealth: and so they may come to beare greatest sway in protestant churches, who are church papists, ignorant in the spirituall government of Christ, & other divine things, or greate enemies of the reformed religion: That non residents, double benifited men, and dumbe ministers, make this their colour and defense, that they have in their churches the common praier, and all the ceremonies; that Bishops and Princes, whose example the greater part are subject to follow, do more favour these, then painfull and conscionable ministers; knowing that their canons allow many to have two liveings: Because also they finde, that such men, will either defend their hierarchie, and all their doings, or connive at them: That what soever the word of God say, yet if they can but get the authority & aide of Princes, in any matter, they may silence all that withstand them therein: that by this meanes they magnifying the power of Princes, and Synods, may get them into the place of the Pope, to defend any thing, and make it passe for lawfull in religion: And lastly that all these things may serve church Papists and other persecutors for a colour, that if they come but to the church, speake well of the service and ceremonies, who dare say they are not converts and protestants, vnder colour of helping Bishops against puritans, they may vndermine the protestant religion, if not betray it abroade, yet doe by it at home, as Iehu did by the religion of Baal, make men thinke they are for it, when their devise is by degrees to change and destroy it. These, and many such evils, beeing the branches and fruits of the hierarchie and ceremonies, are the trifles they talke off: wherein men ever heape to themselves a multitude of teachers, according to their owne affections, and grow so hardened by custom, that they will not see with their eyes, nor heare with their eares, any arguments, that, faithfully drawnen from the Scriptures, might con-

vince



vence and convert them: but stopping their eares against the voice of the charmer, charme he never so wisely, that curse seemeth to be on them, which was laide on the Iewes for like sinns, say vnto this people, ye shall heare indeede, but you shall not vnderstand, &c. For if because of these things, men desire to follow the reformed churches, and have things reformed according to the ordinances of the new Testament, and the churches in time of the Apostles: this they call foolish nicenes, scrupulositie, and factious, straining at gnats and trifles: and if any, by this meanes, be brought to heare the voice of Christ, and to leave them; they take on like a Beare robbed of her whelpes: and least Princes and many others should doe the like, they presently looke on their hierarchie, as on a citie besieged: they fortifie it with men, with stout champions, and with words of mans wisdom or power; with feigned words, rewards or threats, they guard mens eares from hearing the testimonie of Iesus, that daily lies in batterie against it. Men should therefore doubt that those, which they count smal alterations, may doe greate mischicfe; and that the devil will be ready to worke it out of the least digressions from Christs institutions; and rather then faile, vnder colour that som good either hath, or may, come by them.

Isa. 6. 9. 10

But howsoever, be they never so smal matters, the order and ceremonies God ordained must be observed, they may not be changed: for churches are willed to hold fast that which they had received and heard. The devil that made the Iewes to sinne in one extreame, seeing christians take heede of that, makes them to sinne in another. Many Iewes stood all upon ceremonies, and observing of smal matters, as *tithing of minn annise and cummin*, and observing outward sacrifices, ceremonies and shaddowes, they let the substance goe: so doe som Christians, that stand and pleade earnestlie for the ceremonies of the primitive church, and that so continually, that they seeme to neglect the substance of religion; yea so vndiscreetly, that they rather seeme to harden, and strengthen the Adversaries, then by good reasons to convince them. Many heare this gladly, and with both their eares: But their owne fault, in the meane while, is as

Rev. 3. 3.

Mat. 23.

Rev. 22.

Luk. 1.

greate, or greater: and these are two sorts. 1. Some stand all, as they say for the substance of religion, and letting the ceremonie goe, doe in effect say, it mattered not for that, men might change, or alter it at pleasure: Christ, taxing them both, saith of the greater, and weightier things, *These ought ye to have donne, and not to have left the other undone*. Neither indeede can it be saide, that the presbiterie or the ceremonies of the Gospel, are smale things and not of the substance of religion, but might be changed. For though it be true, that, if it be asked, what shall wee doe to live for ever? wee must have most respect to the fruite of the tree of life: yet if wee will be Iewes indeede, christians indeede, such as have right to the tree of life, wee must thinke wee can not have it, vnles wee take it with its proper barke and leaves; wee must not say the barke and leaves are not of the substance of the tree, or but smale matters: for the verie *leaves of the tree are for the healing of the nations*; therefore no smale matters, nor changeable: and the sap and nourishment, which bringeth true fruite, goeth vp betweene the barke and the stock, so that, it may not be cut away or changed, as Babylon changed both the one & the other, and so lost her right to the tree of life. Her members and followers did not keepe their garments vndefiled, they did not walke with Christ in white; they were not righteous as Zacharie and Elizabeth, who *walked in all the commaundements and ordinances of the Lord*; they did not so keepe Gods commaundements, as to have right to the tree of life. If, as they say, they are smale matters, they are the easier kept. Speaking of mens devised hierarchie and ceremonies, they say, keepe and observe them, as ye would preserve the life, fruite and ornament of a tree; if theese be broken off, the tree will die, all true religion decay and wither: christ may say, *Hypocrite, out of thine owne mouth I will condemne thee*: why then doe ye not looke to preserve the tree of life among you, the new Testament, and the fruite of righteousness, by preserving or restoring the barke and the leaves, the presbiterie and ceremonies of the Gospel? when these were broken and changed, men lost their right to the tree of life, and the fruite of it, and in steade thereof were nourished with corruption,



ruption, superstition, ignorance, and errour: And so it will be where ever the restoring of these things is neglected or scorned, and the first humane inventions and presumptions maintained. There, while such things are made trifles as above saide, all things must needs grow worse and worse. For Christ saith, *He that is faithfull in the least, he is also faithfull in much; and he that is unfaithfull in the least, he is also unfaithfull in much:* and indeede, because men receive not the love of the truth in such things, God gives them over to strong delusions to beleeve popish and Arminian lies in greater: they will not heare of Christs raiging over them in the presbiterie, in the first ordinances and ceremonies; therefore God gives them over to the rule of Prelates, Lords of Gods heritage, such as daily burthen men with popish power, and ceremonies, and so get dominion over their faith, as daily experience begins to manifest in England.

Luk. 16.

2. Hence it is, that as many Iewes were so zealous of ceremonies ordained of God, that they let goe the substance, and made them the greatest part of their Religion. So others, now adayes, stand all for a hierarchie of Diocessan Bishops, and their traditions and ceremonies, devised or confirmed by men, som within two or three hundred yeares after the Apostles, and som since: when, as if the former had beene too plaine & simple, if not insufficient, other more solemne and magnificent were thus invented, that should be of greate vse, and haue notable significations, *Whereby you might be edified*, if you will beleeue them: They are so zealous of these things, that they let the substance goe, and make them the greatest part of their Religion, which therefore must needs be a fault much worse then that of the Iewes, and bring forth worse fruite: because the one were ceremonies ordained of God, the other devised by men: And yet in zeale of these, they tell vs, this is the old and good way, and abusing that place of Ieremie, say wee should *walke in it*, and are to be reprov'd if wee will not, as if these were the leaves and barke of the tree of life, and all tree Religion would be lost, if these be not observed. But a liar must haue a good memorie. For when on the other side, wee tell them, the Apostles ordained Elders to be

Ier. 6. 16.

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Bishops

- Bishops in everie Church, to rule by the word, and that this ordinance was to be, as the barke to the tree of life, that betweene the same, and the stock of the tree, the sap might passe so, as the fruite of righteousness might be brought forth, and the proper leaues of the tree, kept greene, and in esteeme, that this tree, had its proper leaves, the new Testament its proper ceremonies, in the primitive age: In Churches then established, Christian Religion was compleate; things were donne decently, in such order, and with such due ceremonies, as was Pauls joy to behold; they scoffe vs with noveltie, and say they were never since the time of Christ, or his Apostles. But by their leaves, this scoffe proves them to be the old and good way that shortly after began to be changed to another, framed and ratified by the depths of Satan, as they spake: That to the Bride is *graunted to be araied in pure and fine linnen, white and cleane*, by beeing reduced to this old way, to this old righteousness of the Saints, by walking in *all the commaundements and ordinances of God*, as Zacharie and Elizabeth did; and indeede as not onely the Churches of Smyrna, and Philadelphia, but divers in Sardis did, who held fast that which Christ left, without receiving other: seeing the best of mens inventions and presumptions are but *stumbling blocks, and occasions* laide in mens wayes (by the cunning of Satan) to make them fall to greater presumption and superstition, as both hath appeared, and will yet further appeare, by those which are received in England: and therefore indeede to draw the Bride, and all others, to the puritie and simplicitie of the first Christians, it is added; *for the fine linnen is the righteousness of the Saints*: The first government, the presbiterie, the first ceremonies, with the old order in choyce of ministers, are then restored: It is then graunted to the Church to come to this righteousness of the Saints. Whatsoever is spoken of them, and their Churches, and ordinarie orders, these are all the true sayings of God, to be observed. Humane inventions, will worship, and presumptions in Gods service, as lies devised by men, are to be rejected. And therefore it is added, *Blessed are they that doe his commaundements* (he doth not say mens, but his in opposition
- Col. 2. 5.
- Reu. 19.
- Luke 1.
- Reu. 3.
- Rom. 14.  
13.
- Reu. 19.
- Reu. 22.



don to theyres) that they may haue right to the tree of life: as if he saide, otherwise they can haue no right to the tree of life, nor to enter through the gates into the citie: but doe remaine without among dogges, sorcerers and others: they are there so called, because they neither are, nor will wee be arayed in that white linnen, which is the righteousness of the Saints, such as those in Smyrna, Philadelphia, and som in Sardis, who held fast that which Christ left, but are enemies to such righteousness, and yet do vainly beleeeve that they are holy, and as good Christians as the best because they loue common prayer, and some other things. If God had ordained that verie forme of prayer, as he did the Iewish sacrifices; yea if it were so greate a part of true religion, that, as these sacrifices, it were oft put for the whole: yet they, in other things changing the ordinances, and breaking the everlasting covenant, must know, that of such it is saide, *The sacrifice of the wicked is abomination to the Lord: But the prayer of the righteous is acceptable to him:* Their prayer onely is his delight: that of others is abomination to him: Much more, if in this their sacrifice their fear towards God be taught after the inventions and precepts of men; with fopperies and ceremonies, which he commaunded not: these make their sacrifice, whereby they thinke to please God, abominable.

Pro. 15. 8.

The Church of England speaking of ceremonies devised by man, why some be abolished and some receiued, confesseth that *Christ's Gospel is not a ceremonial Law (as much of Moses Law was) but it is a Religion to serve God, not in the bondages of the signe or shadow, but in the freedom of the Spirit.* They might haue added, beeing content onely with the ceremonies of the Gospell, and to grow vp vnto him in all things which is the head, even Christ: If so be ye haue heard him and haue beene taught by him as the Truth is in Iesus: For so ye put on the new man, which after God is created in righteousness and holines of the truth. But they adde, beeing content onely with those ceremonies, which doe serve to a decent order a godlie Discipline, and such as be apt to stirre vp the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified. And never considering that the church of Rome,

Preface to the booke of common prayer in fol.

Ephes. 4. 15. 21. 24.

Rev. 2.

of Rome, who invented or established and imposed them sayes the like of all other her ceremonies, they wilfully take the crosse in baptisme to be of this nature, and therefore say, *Wee signe him with the signe of the crosse in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfullie fight vnder his banner against sinne the world and the devill, and to continue Christs faithfull souldier and Servant unto his lives ende.* (In the times of Antichrist, God indeede requireth theese excellent duties of all Christians, but not this signing) as if beeing thus signed, he should be the lesse ashamed to confesse the faith of Christ crucified, and more manfully fight vnder his banner, then others that are not so signed; and as if this were a ceremonie and signe which would make him doe that dutie of a Christian the better, which Christ requireth when he saith, *him that overcommeth &c.* For neither the Bishops, who make all to be thus signed, nor the English in generall, haue proved more constant confessors and souldiers of Christ then the presbiters and their people in France and Germanie: they haue not more denied themselves in sinnes and worldly lusts of covetousnes, ambition, vaine honour, dominion and the like, they haue not more striven against poperie, Arminianisme, ignorance and errour; nor in theese late wars for the defense of Christs religion and members, they haue not more stirred vp their Princes to follow Christ: for they haue not donne it themselves, nor suffered others that would, both in theese and in matters of the presbiterie: So they make men take a pretended signe of such a confession and warfare, yet will not suffer them to doe the thing pretended to be signified, but scorne and persecute them that doe: They therefore whome for theese things, they call puritans doe truly beare the crosse of Christ for the Testimonie of Iesus; while the Prelates, who in the meane, live in pompe and pleasure, onely impose on others, and take on themselves a beggarly signe with the hand, ordained as they thinke, in greate Wisdom: which yet doth never a whit the more stir them vp to their duty, as is pretended. For in theese cases, they mock and oppose the reasons of Christs Souldiers the reformists, and haue rather sided with such against the parliaments,



ments, as were reckoned trecherous and verie corrupt in religion; and therefore it is but a mockerie, and, as other things, onely carried out by humane Lawes, terrour and authority. They haue not in theese cases observed that *the foolishnes of God is wiser then men*; that he saith *let no man deceive himselfe. If any man among you seemeth to be wise in this world, let him become a foole that he may be wise: for the Wisdom of this world is foolishnes with God. He taketh the wise in their owne craftinesse. The Lord knoweth the thoughts of the wise that they are but vaine*, as wee see in this particular. For God gives a better blessing to them which doe not seeke to stirre vp mens mindes to such duties by signes; but by the Scripture, which is sufficiently profitable for doctrine, for re-  
*prooffe, for instruction in righteousness, that the man of God may be perfect, thorowly furnished vnto all good works.* What neede then is there of theese beggarlie devises? Signing with the signe of the crosse doth not doe this, though they give such a reason of it. Much lesse can they prove that the vse of coapes and hoods in service, Altars, organs, singing men, whome few or none vnderstand, or Antemes, whereof no such specious reasons can be given, as beeing in favour heathenish, or Iewish, or popish, are apt by notable significations to stirre vp men to their duties to God. For they are rather offences or stumbling blocks, making men to fall to heathenisme, Iudaisme or poperie in som things: They cannot iustifie them by the old Testament: for that serves as well to prove that sacrifices and other Iewish ceremonies should be still observed, which to say were to lay a greate stumbling block, seeing they are all abolished, and wee are to vse no more then the new Testament alloweth. Howsoever the English, as ye see, haue not better donne their duties, but more failed, then the reformed churches, who have none of these things. Now therefore whereas they also say, *That som ceremonies entred into the church by vndiscreete devotion, and such a zeale as was without knowledge, and for because they were winked at in the beginning, they grew daily to more and more abuses, which for their vnprofitablenesse, and because they much blinded the people, and obscured the glorie of God, are wortly to be cut away and cleane rejected*, wee see that these

1. Cor. 1.  
25.  
chap. 3. 18.

2. Tim. 3.  
16. 17.

Vbi supra;

Rom. 14.  
\*3\*

Reu. 6. 9.

Chap. 15.

Chap. 19.

Ephes. 5. 9

are such, that the signe of the crosse is of this nature, & by themselves made ridiculous: Such is their Wisdom. They doe not in this case observe that rule, *that no man put a stumbling block or an occasion to fall in his brothers way.* And so also in matter of the surplesse: By their rule, this is also apt to stirre up the dull minde of man to the remembrance of his duty to God, by some notable signification, whereby he might be edified. And therefore they bring Scriptures for it. *They that were slaine for the word of God, and for the Testimonie which they held, had white robes given vnto every one of them.* It is therefore say they no hurt to impose the wearing of white, seeing peradventure in the Church of Martyrs this was devised to stir up the dull minde of man to this duty. *The seven Angels come out of the Temple, having seven plagues, clothed in pure and fine linnen:* They as wee saw, haue the Testimonie of Iesus, the marke of God; and indeede nothing is pure and white without it, And so haue those also, of whome is saide, *The armies which are in heauen followed him upon white horses, clothed in pure and white linnen.* Which is not onely meant of those, that helpe to get the victorie over Rome and the Beast by the sword, but of those also that doe it by the word of God: all these haue white robes. I answer, all this doth not warrant the Bishops to impose on men a signe of this, much lesse, as our Bishops doe; and yet in diuers particulars abovementioned, they, as the Popish Bishops before them, doe not suffer them to doe the thing signified: herefore it is but a Popish trick, and a mockerie to make men retaine, and weare that which at first was invented, and is at this day vsed with superstition by the Papists. They cannot say these are the fruits of the Spirit. *For the fruit of the Spirit is in all goodnes and righteousness and truth.* Marke in Truth: not then in ceremonies, signes and shewes. They say, white is a note of puritie, innocencie, victorie, and gladnesse: and so indeede it is: yet, as wee have seene, they are far enough from that white linnen, or puritie, which is the righteousness of the Saints there meant: And indeede, they are not more innocent, victorious and pure, then other Protestants, that doe not weare the white garment, but rather more Popish and corrupt. They doe

not



not now, neither in Doctrine, discipline, nor manners, so hold fast the word, as the Saints did in some of the seven Churches: Men Popish may not onely come to their communions, but even knowne drunkards, fornicators, Prophane mockers of religious excercises, and other like wicked men.

It was an ordinance of the ceremoniall Law; *thou shalt make* Exod. 28.  
*holy garments for Aaron thy brother, for glorie and for beautie:* And 2. 40.  
*for Aarons Sonnes, thou shalt make coates and girdles, and bounnets,*  
*for glorie and for beautie.* These, beeing commanded, might then stir vp the dull minde of man to remembrance of his dutie: for God then taught them by ceremonies and shaddowes: But now they cannot, such Lawes beeing abolished, and the truth cleerely preached; to use them is greate presumption: & to devise others, *for glorie and for beautie*, more then were in time of the Apostles, whether they be surples, coapes, or Rochers, and the like, is far greater presumption: and namely to choose rather to be edified, by shaddowes of humane invention, then by the cleere and all-sufficient Truth of God, revealed in Christ: yea, to deceive our selves, because the surplesse, wee see, doth nothing stir vp mens mindes to doe the duties of those, who are saide to weare white, as the seven Angels, the bride, and those that follow Christ, on white horses. For among others, the presbiters sit round about Christs throne in white raiment, which setteth forth the puritie Reu. 4. 4. of their order; yet Prelates, and their defenders, are so far from following that government, that they cannot abide to heare of it. This therfore pretended to be donne to edifying, is but like the dog in the fable to catch, and make others catch, at the shadow, & let goe the substance: they will not suffer men to take the marke of God in some points.

It is in the case of Euangelicall precepts, as in that of the ten commandements; the best do many times of infirmitie breake them; and so sinne against the Testimonie of Iesus, which also hath many rules; and therefore these that weare the white robes, haveing no doubt some stains of infirmitie, are faine to Reu. 7. 14.  
*wash their robes, and make them white in the blood of the lambe.* Now the fault of the Prelates is not of this kinde; but as when

Gal. 3. 1.

a man breaketh any of the commandements. And teacheth men so, though he be zealous in all the rest, yet this is abominable before God, that therein he *will not obey the Truth*, nor heare of it; *O foolish men who hath bewitched you that ye should not obey the Truth?* If the question be asked to those of the Church of England; the answer is ready, Surely the honours and profits of this world. For as the Galathians did not obey it in some particulars, no more doe theese in others. Many not onely of the Romish, but even of the English Ministers that are conformable haue in other things *the Testimonie of Iesus*, and in many points hold it with zeale against Hereticks, but in the matter of the presbiterie, the power that God gaue to each Church or congregation, and things that are against the hierarchie and ceremonies, they change and breake the ordinance of God, and teach men soe. Such is the fruite of the hierarchie, it makes, men feare and flatter the Prelates, and haue the truth of God in respect of persons; and as the Scripture saith, *to haue respect of persons is not good: for, for a peece of bread that man will transgresse.* Much more, that he may get or hold a liveing; and most of all for a Bishoprick or denarie. They doe not in this case observe that precept of the old and new Testament, *speake ye euery man the truth to his neighbour.* The Bishops do in this case, as the Papists doe in this and others, they will not so much as suffer Princes, much lesse other men, to heare of the Presbiterie, and the grounds and reasons that show it ought to be maintained, but scorne and persecute those that seeke or defend the truth. So they *withhold the truth in vnrighteousnesse, and change it into a lie.* They hold that though God ordained the presbiterie, gaue each Church power to choose their minister, and him to receive the gift by laying on of the hands of the presbyterie, to excommunicate &c. Yet as the Church was enlarged, another government might be ordained, and now he is better pleased with their hierarchie, traditions and ceremonies, that is, that wee turne againe to weake and beggarlie rudiments, be againe in bondage to them, to observe dayes and times &c. And so that he ordaineth or alloweth theese. Yea som of them change the truth of God into a lie,



a lie, while they wilfully take that to be spoken of diocessan Bishops, which is spoken of the presbiters. And being driven from that, for want of more diuine warrant, they are ever telling men of the Queenes injunctions, of the statute and proclamation, and the peace the English have since enjoied, knowing that men dare not speake so boldly against these, as themselves doe against the presbiterie ordaind of God; without any feare, that he may say vnto them, *Wilt thou disanull my judgment*, to establish thy owne, or the inventions of men? *Wilt thou condemne me, that thou or they may be righteous?* What good doe ye to your Kings, by flattering them with the emptie name of a prerogative in things so many waies against me, and good government? Can they get any good by that, or by making Israel to sinne? Doe not you your selves run away with the wordly proffit and honour of it? Have I not manifested how the church of Rome became the greate whore? and shewed you of a new Ierusalem that is to *come downe from God, as a bride prepared for her husband* and arraied in white; which is, when the church gives the kingdom in all things vnto her God, when she is neither defiled, burdened nor in bondage vnder precepts and inventions of men; that the Ierusalem *which is from above, is free*, and will ye yet be in bondage, and pleade to bring others to such bondage? Will ye yet give the Kingdom and dominion to men in these things? Will ye pretend your selves to be spirituall, Bishops, ministers, or Christians for me, and yet mock at this Ierusalem, at this bride, and those that desire to see her so adorned? ye have no such affections, ye doe not put them on, as a wedding garment, but to terrifie and crucifie them that doe, or would, ye thunder in talke of proclamations, Statutes and inventions, like them that with trumpets, drums, or the like things, made a noise when they sacrificed their children vnto Idols least their cries shoud move pitie and remorse. All your pretences and thundrings are for Kings and counsels, for their prerogatives and lawes in these cases. Let others prove what they will for me, these must make them speechles now, what ever make you speechles hereafter for not hayeing on a wedding garment. Ye talke of faith: but shew me

Iob. 40. 8.

Gal. 4. 25.

your faith by your workes or affections in this cause. Will true faith stand with opposing & scorning me in these things? Whome doe ye despise, against whome dee despite and make war in all these things?

C. Cusan.  
ad Bohem.  
epist. 2. &  
epist. 7.

Herein they have no way to avoide Antichristianisme, but to say with Cardinal Cusanus *that the understanding or sense of the Scripture goeth with the practise of the church*, and so in effect that Gods minde is changed in these things: or which is all one, that notwithstanding his ordinance of the presbiterie, he hath left the to Princes and counsels, they might ordaine diocessan Bishops, traditions and ceremonies. Now is it not a greate dishonour to God, to say that his minde is so changed that they might ordaine them, and so change the government? For while they say they ought to be obeyed in all these things, they withall tell vs, that Gods will is that it should be so: which is in effect to corrupt the word of God, and to say his minde is in these things mutable.

Histor. Ec-  
cles. l. 3. c.  
24.  
Iren. adve.  
hæref. l. 4.  
prolog.

One of the first and greatest heresies was that of Ebion, who as Eusebius and Irenæus shew vs, *denied Christ to have beene alwaies God, and the word and wisdom of God, and refused part of the new Testament*. And of them indeede Irenæus saith, *They blaspheme against the Lord, severing and dividing Iesus from Christ, and Christ from the Saviour, and againe the Saviour from the word, and the word from the only begotten*. Now if the Bishops doe not sever the Saviour from the word, and the word from the only begotten, yet it is an heresie somewhat a kin to this, to change the truth of God into a lie, to refuse part of the Testament, touching the presbiterie, and to say that the same ordinances aboute this, and the power of each church to choose ministers and excommunicate, called *the power of Christ*, are not now his word and ordinances, nor the power of Christ to be followed of all churches: that these things might be taken from them, and given to one in a diocesse, which is indeede to take them from Christ, who hath trusted the churches with them: that they are things indifferent, that counsels and Kings might change them, or set vp others that turne from the Truth, and are soe contrarie; that his will is that these should now be obeyed and followed, and not those which himselfe ordained:



dained: which is to say his will is changeable. All this, being in effect affirmed by them, is downright the marke of the Beast. For so papists argue in the same cases, and in those of Images, communion in one kinde, the primacie and the like. And yet we know that the new Testament, and all the ordinances thereof are from everlasting, yea eternall and vchangeable Mat. 13. 35. Rom. 16. 35. Ephes. 1. 9. 11. 2. Tim. 1. 9. Ioh. 12. 48. and Ioh. 1. 1. 1. Cor. 1. 2. 3. And so the Apostle saith *Iesus Christ yesterday and to day and the same also for ever.* Thus they that in the Revelation weare white, hold fast the testimonie of *Iesus*: The Bishops neither doe so, nor suffer others that would, but with flaterie and threats make many preach, and write in defense of their power, traditions & ceremonies, and so to make war against the lambe. Bishops themselves therefore had neede of one in these cases to open their eyes to turne them from darknesse to light; and from the power of Satan unto God. For as Iannes and Iambres withstood Moses, so doe these also resist the Truth; men of corrupt mindes: and by their tyrannous imposing of these things, cause divisions and offences, contrarie to the Apostolike doctrine, and therein serve not the Lord *Iesus Christ*, but their owne bellie, and with faire speeches deceive the hearts of the simple. I would they that are counted both learned, and wise, were not as commonly deceived by their flatteries and false glosses.

They likewise make men bow toward the Altar, and at the name of *Iesus*, not at other names of Christ, or God his father, and kneele at the receiving of the Sacrament, as if they did more reverence and obey Christ the word, then others that doe not these things; though as wee shewed, it is but a popish, and a late devise: And yet they themselves can not bow to Christ in his ordinance of the presbiterie, and the power he gave to each church, nor endure to heare of it, but hinder others that would: Can they be Christs Bishops? When Elijah heard the voice of God, he wrapped his face in his mantle, for the reverence that he bare to Gods word. When the Spirit of the Lord came vpon Iehazael, so that he spake the word of the Lord, *Iehoshaphat bowed his head with his face to the ground, and all Iudah fell before the Lord,* worshipping

1. Cor. 1.  
7. & Heb.  
13. 8.

2. Tim. 3. 8.

Rom. 17.

1. King.  
19. 2.  
2. Chro. 29  
14. 18.

2. King.  
20.19.

Rev. 19.

Act. 7.

Curtaine  
of Church  
power.

*shipping the Lord.* And when a sentence was pronounced against Hezechiah for his sinne, yet he saide, *Good is the word of the Lord that thou hast spoken.* And Iohn so revered the word of God that he was ready to worship the Angel that shewed it him; who thereupon saide, *see thou doe it not: worship God.* All these and the like places shew the greate reverence that is due to the word. It is, the name of Christ, *His name is called the word of God.* A name that could never be given to any other, a name above all names: and therefore this is that name of Iesus, at which every knee should bow: where yet it is not so much meant of bodily worship with the knee, as receiving the word with faith and obedience: obeying the truth is the true worship. Those that doe not this, are called stifnecked, such as will not bow. And such are the Bishops, who yet in the meane mock God with a beggarlie signe of such obedience: which therefore is not apt to stir vp the dull minde of man to a remembrance of this duty to God, but is a meere complement, a shew: And indeede this and other their ceremonies, instead of doing good, serve thousands for a religion, or a shew of one, and in place of that wick God commandeth.

For brevitie sake, I omit to speake of other cathedrall ceremonies, and to observe the like poperie, tyranie and abuse in many of their canons, courts and customes as is shewed in the Curtaine of church power, certaine it is, that many have litle religion besides, and that many who defend them, doe it on purpose, to make them inductions to other poperie, and because they are fit maskes to cover their popish, or prophane practices. So that beeing thus grossly abused, they may, and by their owne rule ought to be taken away and cleane rejected. But they will have nothing reformed, or changed: yet they themselves, as others before them, have changed the ordinance of God, which is a most adulterous fact: and therefore whereas some say, if wee goe aboute to alter, or reforme any thinge, wee shall never be quiet, till all be brought to Annabaptisme, or Brownisme. I answer this is, as if one should say, you may not turne a woman from poperie or adulterie, for feare she turne Annabaptist. They should



should therefore deale plainly with vs, and say, to maintaine  
 their hierarchie, the greatnes of a few Prelates; their pompe,  
 their coaches and pallaces, the truth must be suppressed, the  
 church and common weale corrupted, and the whole world di-  
 sturbed. The heads thereof judge for reward &c. yet they leane vpon the  
 Lord, and say, is not the Lord among vs? None euill can come vpon  
 vs. Her prophets are light and trecherous persons: her priests have pol-  
 luted the sanctuarie, they have done violence to the law. There are that  
 raise vp strife and contention. Therefore the law is slacke, and judg-  
 ment doth never go forth: for the wicked compass about the righteous:  
 therefore wrong judgment proceedeth. They so wrest the truth to  
 maintaine their hierarchie and traditions and will not see the  
 truth of God in these things, that almost all men after their ex-  
 ample turne prevaricators. O thou that art named of the house of Ia-  
 cob, is the Spirit of the Lord streitened? are these his doings? do not my  
 words doe good to him that walketh vprightly? Therefore trust ye not  
 in lying words, saying, the Temple of the Lord, The Temple of the  
 Lord are these: as the English crie, the church, the church, The  
 church of the Lord are these Bishops and their defenders. For  
 the law shall not perish from the Priest, nor counsell from the wise, nor  
 the word from the prophet. The Lord answereth such proud men,  
 How doe ye say, wee are wise, and the Law of the Lord is with vs.  
 They have rejected the word of the Lord, and what wisdom is there in  
 them? for from the least to the greatest every one is given to covetousnes;  
 from the prophet to the priest every one dealeth falsly. For they have  
 healed the hurt of the daughter of my people, sleightlye; saying, peace,  
 peace, when there is no peace. They are wicked in these things; and  
 there is no peace to the wicked saith my God.

Mic. 3. 11.

Zeph. 3. 4.

Eze. 22. 26

Haba. 1. 3,

Mic. 2. 7.

Ier. 7. 4.

Chap. 18.  
18.

Chap. 8. 8.

9.

Isa. 57. 21.

And therefore whereas som say, there are still some good prea-  
 chers, yea som that are conformable. I answer, so were there in  
 those first ages after Constantine. But the zeale of these Canons  
 and inventions did more and more take vp mens mindes, and  
 eate out the other. It is true in this case, as in that of riches: The  
 church hath brought forth riches, dignities, diocessan dominion,  
 Canons, ceremonies, cringes; Altars; masses, &c. The daughters  
 have devoured the mother in Romish churches, and so they will

Jer. 2. 35.

Mat. 12.  
30.

Rev. 15. 2.

in England, if God prevent it not. And therefore whereas others say, so long as wee may have the Gospel well preached in some parishes, why should wee trouble our selves with these things? I answer ought not such men to take care, that the Gospell may be continued to them, and their children in that puritie & simplicitie, wherein it was left by the Apostles? Which, as ye see, can not be, if those things be not reformed: for they *turne from the Truth, yet thou saiest, Because I am innocent, surely his anger shall turne from me.* Constantius could never have spread the Arrian heresie, so far as he did, but by the helpe of Bishops. For a Bishop beeing like a King, or a Pope in his diocesse, the most will out of feare, or flatterie, follow him, as he doth the Prince or mightie favourite, what ever his religion be, because he can either raise him to more honour, or trouble him. And therefore it may be saide of the hierarchie, ceremonies and ordinances, and their defenders, *If they be not with Christ and his kingdom, in these cases they are against him; and if they gather not with him, they scatter & helpe the Adversaries.* For in these times those that are Christs seeke to *get the victorie over the Beast, and over his marke.* Some by preaching or writing, others by their lawes and swords, and others by their professing, and contending earnestly for the faith which was once delivered to the saints: others by their prayers, and other honest indeavours: While on the other side, Papists and popelings contend as earnestly for the observation and authority of traditions and ceremonies; which is the marke of the Beast, though they covering the matter, call them the vnwritten word of God.

Bellarmin in his 4. booke of the vnwritten word of God Chap. 2. maketh three sorts of traditions. 1. *Divine, which were spoken by Christ, but not written;* 2. *Apostolike, spoken by the Apostles, but not written.* 3. *Ecclesiasticall, which, he saith, are introduced from ancient customes by the Prelates, or by the people, and creepingly by the silent, & unquestioning agreement of the people, have gained strength of law.* And indeede have at one time or other beene confirmed by councils. A man may here see, what mischief followed the first unquestioning agreement and consent of the



of the people. For of this sorte, as the fountaine of all the rest, is the authority of diocessan Bishops, their power in their Courts and Canons, excommunicating, imprisoning &c. and ruling both the ordinarie pastors and people with force and crueltie in divers things; which, as was shewed, did creepingly by the silent and vnquestioning agreement of the people gaine the strength of law, and supplanted the presbiterie ordained of God, and the power of each congregation in choosing their minister and excommunicating the refractarie; and so made of none effect that law of Christ, *Tell the church, the presbyters and people.* And then the diocessan office served not to feede *the flock of God, but themselves:* the flock became a prey to such Shepherds: yea diocessan power, being thus invented and established, became *a snare, and net,* as the Prophet saide to *the Priests, and howse of the King.* For then followed their traditions, the distinction of meates, the observation of holy daies, feasts and fasts, wearing the surplesse, and more then sixe hundred yeares after Christ the latin service, singing antemes by the sound of the organs, setting vp of Altars, bowing to them, and at the name of Iesus, bullding, guilding, adorning, and consecrating of cathedrall churches, endowing them with greate revenues, signing themselves with the signe of the crosse, setting vp Images in churches to a religions vse, and likewise candles, invocation of Saints, and praying vpon beades; the Popes succession in Peters chaire, single life of Priests, purgatorie, and persecution to those that would not beleewe these & the like things. All which were introduced from ancient customes, by the Prelates or people, and creepingly gained strength of law one after another; and in short time served men for a religion; the defence of the first making way for all the rest, as men do now begin to perceiue in England; where, as the hierarchie it selfe, so diuers of these things, being popish, are preached by Bishops and others, and begin to get the strength of law, and naturally to make way for the rest, and indeede to serve men for a religion, if God prevent it not: So soone doth *the Serpent through his subtiltie beguile men, and corrupt their mindes from the simplicitie that is in Christ,* for as wee shewed, they doe not tend to edifi-

Ezech. 34.

2. to. 12.

Hof. 5. 1.

2. Cor. 11.

3.

cation, as is pretended, but to destruction, seeing Bishops by them doe rule men with force and cruelty. Ezech: 34. 40.

Col. 1. 23.  
Gal. 4. 8.  
Tit. 1. 14.

The word of God, & such observations as rightly arise from it, doe truly edifie, so doe the Sacraments, to men that know the truth: the inventions and ordinances of men, having but a shew of godlinesse, and Wisdom, are but beggarly rudiments, yea *turne from the Truth*: And yet so things goe, as if the authority of the Prelates, which puts all men to silence, or makes them flatter, might give them the strength of Law, and make men beleefe that Gods will is, that they should be obeyed, which is in effect, to make them his vnwritten word: For his will is his word. But this is as the vnwritten word, the Papists talke of; and ye see they doe but talke of it: For they confesse these things were introduced from ancient customes, and creepingly by the silence of the people, who were vrged to conformitie by the flattering and menacing clergie, and loth to be counted Schismatikes, Refractorie & Puritans, they gained the strength of Law, some sooner, some later, but all in a like manner, as beeing the inventions of ambition, will worship, superstition and tyranie: to which God gaue them over, because like the Angels, they kept not their first Estate, *they did not like to retaine God in their knowledge*, they did not abide in the truth, nor in these cases received the love thereof; but as the flattering defenders of the English hierarchie and traditions, they scorned and mocked all that opposed them, and sought puritie in Religion, as fooles, Schismatikes, and hypocrits, that strained as they lay, at gnats, and made schismes about trifles: this mocking was that which gaue all manner of corruption strength and in crease as it doth in England. Where he is reckoned a wise able divine that knows how to scoffe such men out, as Papists did. *A little leaven leaveneth the whole lump*: They thus corrupted, were given over to beleefe lies.

Rom. 1. 20

Gal. 5. 9.

Ier. 2. 13.

This aversion from the creators word, was a conversion to the word of creatures, to the decrees of men, in Synods and counsels: It was a *forsaking of the Lord, the fountaine of liveing waters, and hewing them out broken cisterns that can hold no water*: And because they did not take the marke of God, to contend earnestly



# The Fall of Babylon:

71

earnestly for the faith once delivered to the Saints, and seeke to get the victorie over the Beast, and his Image and marke, as all Christians should, God gaue them over to take the marke of the Beast, to worship him and his Image, and to drinke of the golden cup, which the greate whore holdeth, *full of abominations and filthinesse of her fornication*: Such honour, offices, dominion, power, worship ceremonies and Religion, as God never ordained. But what cared they, so they could but, by their flatterie and false glosses, get the consent and helpe of Princes, and make them beleeeve this was to defend the Church, which either as they did, or omitted, God would prosper or punish them: For thus they made Emperours & Kings take pleasure to assist them: and so as the Prophet saith, *They make the King glad with their wickednesse, and the Princes with their lies*: And so indeede did the false Prophets in Ieremies time, and likewise in the time of Ahab and other Kings. And therefore the Angel seeing the greate wickednesse of the whore of Babylon in these things, and the destruction that was ready to fall on her for them saith, *Babylon the greate is fallen, is fallen, and is become the habitation of devils, and the hold of everie foule Spirit, and a cage of everie uncleane and hateful bird: for all nations haue drunke of the wine of the wrath of her fornication.* (viz. to which God in his wrath gaue her and them over) *And the Kings of the earth haue committed fornication with her* (enforcing her Lawes and errors on their subjects) *and the Marchants of the earth are waxed rich through the abundance of her delicacies: that is, which she had neede of for the maintaining of the pompe of her Prelates, ceremonies and Temples; The merchandise of gold, and silver, and precious stones, and of pearles, and fine linnen, and purple, and silke, odours and frankincense &c.*

Reu. 17.

Hos. 7.3.

Reu. 18. 2.3.

ver. 12.

Now observe this committing of fornication with her is of two sorts. 1. When Kings and States give their power and strength to the Beast and Church of Rome, fighting his battailes, and enforcing her Lawes, customs, and errors on their people. 2. When they commit some of the same evils, or the like, though not all, as she doth: Kings commit fornication with her, who doe it in some things, though not in all: Yea though

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Iude xi,

Buckler  
of the  
faith, in  
preface,

they doe them not in obedience to her, or to please or serve her. Henrie 8. denied the Popes supremacie, yea, was at difference with the Church of Rome, in som things, yet still committed fornication with her in other things, by houlding and maintaining divers other of the Romish Lawes, errors and customes. Any man holdeth the Doctrine of Balaam, that layeth a stumbling block before the people, though it be not the verie same kinde of stumbling block, which Balaam taught, but som other. To be guiltie of Ierobams sinne was not alwayes to set vp calves: but he departed not from the sinnes of Ieroboam, who by any other invention, or presumption, made Israel to sinne. Som follow the way of Kaine, some perish in the gainfaying of Corah, and some are cast away by the deceitfulnes of Balams wages, though not in the same particulars, nor in the same manner, but in a like. So do some Kings commit fornication with Babylon, who maintaine any of her presumptions, or any like them. The Greeke Churches, from the yeare 607. that the Pope had obtained to be called vniversall Bishop, haue seperated from the Church of Rome; denying not onely the supremacie but euen worshipping of Images, and som other Romish errors: Yet in retaining the hierarchie of diocesfan, Provinciall, and Patriarchall Bishops, the masse, & divers other Romish customs, errors, and ceremonies, both before the yeare 607. and since, they haue committed fornication with her. While in theese things theire feare toward God is also taught by the traditions and precepts of men, they haue cause to feare, Christ will not finde them to be of his Ierusalem, but of Babylon the greate, not of his true Church, but of the Synagogue of Sathan: For he reckoneth all to be of the one or the other. The second councill of Nice taught and commaunded worshipping of Images: And then the Greek Emperour with his mother *Irene* and many Greekes, committed fornication in that particular with Babylon. M. Moulin observeth how absurd and weake the reasons of thar councill were: Yet if Kings and counsels once maintaine such errors, how weake and foolish soever theire reasons be, many are soone ready to follow and flatter theire pernicious wayes: So likewise



likewise in matter of the Lords day, or any other commande-  
ment of God, if they giue allowance to Prophane or breake it;  
you doe in vaine tell their flatterers of Gods Law: they will stop  
your mouth, or crie you downe with vrging the Lawes of men,  
the Kings injunctions, or the like shifts, the common refuges of  
the most superstitious and Prophane men: How absurdly doe  
such in their much magnified common prayer say, *Lord haue  
mercie vpon us and encline our hearts to keepe this Law*, when they  
thus allow and defend the breach of it?

It is a verie poore honour to maintaine a power and Prero-  
gative in such cases against the Lord, and his ordinances and Ser-  
vants: Kings doe at last take these things into consideration,  
when after the new Ierusalem is manifested, they bring their  
glorie and honour to it. They then begin to see that the govern-  
ment is on Christs Shoulders; that men ought to observe his or-  
dinances onely in matters of Religion: that for want of holding  
this firme, many abominations have entred into churches and  
nations: That all these evils follow that error, that the church  
hath power to ordaine, change or abrogate ceremonies, with-  
out any necessity, like that, where, in some countries, by reason  
of their coldnes, the body is not dipped in Baptisme, but sprin-  
kled. For when Prelates have once got this conclusion to be re-  
ceived, that *wee are bound to the ceremonies and institutions of the  
church, so that whosoever doth wittingly neglect them is guiltie of dis-  
obedience, and breach of the first commaundement*; as it pleaseth them  
to infer; they cannot rest there: but then they get more ground  
of vs, and taking it for granted that themselves are the church,  
they say *wee are to ascent to the opinions of the church in controver-  
sies of faith, and may not forsake their definitions, although they doe  
not agree to our owne particular opinions therein*. And that they will  
call our owne particular opinions, which, though it have the te-  
stimonic of Iesus, agreeth not with theirs; men that by their  
seeking after wealth, honour, and authority shew that they are  
of this world: And when they have also got this tenet to be once  
received, they can, at the pleasure of any that may, advance  
them, introduce any error of the Romish church, or other wic-  
ked

ked men, and by theyre power carrie it out against the most learned and zealous. They will boldly affirme the office of diocessan Bishops to be of divine institution: That the Sacraments confer grace *ex opere operato*: so of other things, wherein they will vnder one pretext or other, forbid refutation of such errours: knowing that if they can but get the countenance of Princes, though never so ignorant in such things, the most will out of feare or flatterie follow them, and the rest will be forced to hold in their heads; and so they easily get a dominion ouer mens faith: such shamefull lukewarmenes, error and temporising doth the defense of the hierarchie and ceremonies bring forth, and so greate a stumbling block are they to make men fall to other Romish corruptions and errours: which indeede are the naturall fruits of that tree. Councels and Kings doe not thinke of those things, *why tempt ye God to put a yoke vpon the neck of the Disciples, which neither our fathers nor wee were able to beare.* *Judge this rather, that no man put a stumbling block or an occasion to fall in his brothers way.* But as if these precepts did not binde them, they put heauie yokes on the necks of Christians, and manifest stumbling blocks in mens waies, as Babylon hath donne and therefore no marvaile if the Angel say, *The Kings of earth have committed fornication with her.* Of whome therefore, and their flatterers, God may demaund, as sometime of the Iewes *what iniquitie they or their fathers had found in him: what want of wisdom or perfection in his Testament and ordinances, that they were gone from him after their vanities and inventions.* It is true, that when Kings are entertained into cities in triumph, they are oft pleased with their magnificent pageants and shewes, because they are new inventions: but God is not as man: He hath in all things prescribed vs a forme of worship and service, he hath giuen vs a tree of life, that hath its proper leaves: and therefore Kings and Magistrates should know that mens inventions, how ancient soeuer they be, are dangerous: that they are not Governours against, or besides, but vnder God in their dominions, to see his will performed: and withall that they are so much the more justly called Gods, and truly honourable, as they rightly seeke

Act. 15. 10.  
Rom. 14.  
13.

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seekē to doe, and have all things donne, according to his revealed word.

When on the other side they enforce on their people mens inventions, and countenance defenses of them, which are not of the truth: for *nō lie is of the truth*, noe errour, and therefore not of God, but of him that is the father of lies; it is not God, but Sathan that hath a throne in them: they maintaining these things, in ignorance and obstinacie, doe not make the Church in their dominions a Ierusalem, but a Babylon, as \* the Testimonie of Iesus in the Revelation doth abundantly manifest: And seeing the Kings of the earth do in this commit fornication with her: Such as are Iewes indeede, Christians indeede, will rather suffer any thing then be enforced to serve God after such inventions & precepts of men. *Here is the patience of the Saints, here are they that keepe the commandements of God, and the faith of Iesus.* There are many in greate Britaine and other parts, who haue left Babylon in many of her abominations, but not in all. Some of these are verie zealous against other errours of Babylon, and yet either defend a hierarchie, traditions and ceremonies, which are Romish, or else are cold against them; because they are maintained by Kings and convocations of Prelates: who by their power keepe these men from the knowledge of Gods will in these cases, who otherwise were like enough to follow it, if they might be suffred to see the proofes thereof. Because these men are not wholly out of Babylon, therefore that voice of God is surely addressed to such, *come out of her my people, that ye partake not of her sinnes, and that ye receive not of her plagues.* Which certainly is not onely spoken to such favourers of the Protestant Religion, as live in Italie and other Popish Kingdoms, but to those also, who haue left Babylon in many things, but not in all, and so seeme to haue one foote out of her, and another in her. The voyce crieth to these, because the Lord knoweth, that vnlesse they can say to God in sincerity of soule, *with my whole heart haue I sought thee, o let me not wander from thy commandements: I hate vaine inventions, but thy Law doe I loue,* they are not Iewes indeede, they neither haue right to the tree of life, nor can enter

1. Ioh. 2.

21.

Ioh. 8.

\* See the crowne of a Christian

Martyr.

Rev. 14.

Chap. 18.

Psal. 119.

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in through

in through the Gates into the new Ierusalem, but doe indeede remaine without, with dogges, sorcerers &c. Rev. 22. 14. 15.

And if they had no care of theire Soules, yet in regard of those plagues of Babylon, whereof they may pertake in this world, they haue cause to leave her follies, and come out of her: For  
 Rev. 18. *her finnes haue reached vnto heaven, and God hath remembered her wickednesse.*

Certainly in theese late wars of Germanie and other parts, he hath begun to avenge it, and to shew that the sixt vial beeing powred out, such are the effects of it. Greate rewards doth God offer to him that overcommeth, and that questionles as well by war, as spirituall weapons. He that is called *faithfull*

Chap. 19. *and true, doth in righteousness judge and make war against her that sitteth on many waters: and so doe these that fight his battails.*

To them that voyce crieth, *Reward her as she hath rewarded you, and double vnto her double according vnto her works. In the cup &c.*

*For she saith in her heart, I sit as a Queene and am no widdow, and shall see no sorrow: Therefore shall her plagues come in one day, death and mourning and famine, and she shall be vtterly burnt with fire: for strong is the Lord who judgeth her.*

Notwithstanding that she seemeth daily to strengthen her selfe by plots, deuises and friends, by Iesuiticall and Spanish practises; yet fall she must. Many thinke this cannot yet be, because England doth not yet set against her, as if God could not fulfill his worke without the

Ioh. 13.

ayde of lukewarme helpers, and newters: Christ saith, *Euerie one that is of the truth heareth my voyce:* Therefore if English Prelates and others that beare sway there, doe not heare it in theese things, they haue cause to doubt that they are not in all things of the truth, nor quite come out of Babylon. I wonder how they can evince vnto themselves, that they are not of Babylon the greate, nor pertake of her finnes, who haue no more zeale against her. Marvaile not that they doe not desire to have swords drawn against her, who scarce endure that the sword of the Spirit should be vn sheathed against Babylon, much lesse against those tenets of theire owne, which are Romish and Antichristian.

The ministers of the french and dutch churches, though they be not wholly exercised in points controyerted, which were no  
 wisdom,



wisdom, seeing there are many other points of faith and salvation, wherein the people are also to be built up and fortified; yet they scarce make a Sermon, but in something or other, they confute poperie, and establish the people in the truth, as God requireth. If English Prelates have not made this course to be in a sort forbidden, yet men say that by discountenancing of such preaching, they have at least put it out of fashion, as foolish and vnprofitable; while in the meane, they are contented and desirous that men should preach and contend for the authority of their hierarchie, traditions and ceremonies, if not for Arminian tenets. (A thinge that pleaseth papists, who look for fruite of them, knowing them to be popish) yea many are so foolish, as to love and praise this kinde of preaching, and to loath the confutation of it, as God complained of the Iewes, *The prophets prophesie falsely, and the Priests beare rule by their meanes, and my people love to have it soe: and what will ye doe in the end thereof?* That is, when destruction comes on you for it. It is strange that men will not see that this their preaching and contending, for humane inventions and errours, is to offer strange fire, and the entrance & way to all corruption, as it was in the Church of Rome; whose superstition & errours crept in by degrees, & by degrees did eate out true Religion. It will be saide, it hath not yet donne so in England: both the citie and countrie haue many zealous Christians, yea many that are conformable. I answer, true, yet they are verie few in respect of the rest, and such as beate the Sway: who count zeale against poperie, puritanisme, and are ready to say with them in the Gospell, *Have any of the Rulers, or of the Pharisees run this course? but this people who knoweth not the Law, are cursed.* Because they walke not after the high Priests, the Bishops. *For as concerning this sect, wee know it is every where spoken against.* And howsoever these called puritans, whether they be conformable, or peaceable reformists, are such as will be religious, whether the Bishops like it or noe, as some Iewes would be Disciples for all the high Priests Elders and Pharises: therefore this is no thanks to Bishops, no fruite of their government; who like better of ciuill and ceremonious men, such as pretend love of

Ier. 5. 31

Ioh. 7. 48.  
Act. 28. 20

common prayer, though they haue neither knowledge, true loue of the word, nor affection to defend religion against Papists and their practises, and like hypocrites doe but pretend a love to prayer: For in those prayers they say that in *knowledge of him standeth our eternall life. Graunt vs in this world knowledge of thy truth:* And yet are enemies to this knowledge, and the meanes of it, preaching, hearing, conference and reading of some good bookes. They pray for *increase of grace to heare meekely his word, receive it with pure affection, and bring forth the fruits of the Spirit:* Yet their life and actions shew that they are so far from loueing these things, that they mock and persecute all those that doe, as knaves and hypocrites: Yet in some cases, as God saith of such men, *they seeke me daily and delight to know my wayes, as a nation that did righteousness, and forsooke not the ordinance of their God: they aske of me the ordinance of justice: they take delight in approaching to God:* They fast, and like the Bishops looke God should regard them for it. But though men be neuer so religious in observing some of Gods ordinances, if they despise or neglect the rest, or any of them, the Lord hateth that Religion, as a lame sacrifice. *Their hands were full of blood, and in other things they had transgressed the Lawes, changed the ordinance and broken the everlasting covenant: therefore he saith to what purpose is the multitude of your sacrifices to me? I am full of the burnt offerings. Bring no more vaine oblations: incense is abomination unto me: New Moones, Sabbaths and appointed feasts, my soule hateth. And when ye make many prayers I will not heare.* He counteth all this but complementall religion; and would not heare them in these things, though he had commanded them; who would not heare him in others, Like the Prelates who say well, that in baptisme wee promise to forsake the world, and all the pompe and vanitie thereof: Yet can not be perswaded by Gods word to cast their crownes, their offices, and the pompe and vanitie of them, at the feet of Christ, though it be proved that they are not of God, but of men, of the world, Romish and doe much mischief: but instead of confuting, they persecute such as pleade Christs cause in proving these things, terrifying all men of that profession, more then any other

with

Isa. 58.

Deut. 15.  
21. chap.  
17. 1.Isa. 1. 11.  
12. 13. 14.  
15.



with their power in the high commission, as the Papists doe Protestants with the inquisition; striveing to make them hatefull to Princes, and yet keepe their proofes from their eyes, as if they were worse then the tenets of Papists and Arminians, which are not so straitly prohibited, nor so narrowly looked vnto. Yea a greate Bishop in a sermon before the King, charged one that writ for the presbyterie with Arianisme; whether truly or no, I know not; for he namd not the man, nor the book; for feare least his proofes of the presbyterie should be looked into: So much do they bewray the rottennesse of their cause, that will not endure touching, nor to be looked vpon: and in the meane call vpon men to frequent common prayer, be obedient and conformable to their mother the Church &c. Beeing willingly ignorant, that when of old, som began to finde fault with the increase of superstition and tyranie in Romish Prelates & Canons, they reckoned them Schismatikes, willed men to seeke peace, stirred them vp to love of common prayer, conformitie in ceremonies and externall devotions, building of Churches &c. Whereby ignorance increased, and the truth was daily more and more betrayed and sold, till it was too late to reforme them.

B. London  
march. 6.  
1632.

Princes and noble men could not doe it: because they, beeing nourished in this ceremonious, and superstitious part of religion, fell themselves into ignorance, and so into many quarrels and noisom lusts, like the Prelates, one growing dissolute, another vsurping, another circumventing, killing, warring; as in France betweene the Kings and the Duks of Burgundie and other Princes: In England betweene the howses of yorke and Lancaster, the Kings and Rebels: they had not a Gospell truly preached to order and aw them: so they could not see that all these errours in the Clergie, and indeede in themselves, came from altering the presbyterall government, and giving such authority to Bishops, who for their owne ends were readie to side with any of them.

So Protestants in other countries have observed, that when the Palatinate was loosing, the churches in Germanie, France and other parts in greate miserie; yet the church of Prelates, & their adherents in England, did litle helpe them, but rather hindred

such as would, siding with the Duke and others, charged by the parliaments, to practise secretly for the popish partie, or a new-tralitie, vnder colour that they were conformable to the English discipline, and therefore Protestants: but at the best, that is indeede, such as the hierarchie bringeth forth; either newters, or men of a mixed religion, partly popish in the hierarchie, Canons and ceremonies, most followed and maintained, and partly protestant, in som points of faith, more coldly defended by the most, who also seemed to thinke it dangerous to maintaine ancient and honest priuiledges, as free elections, free speaking and parliamentarie power in searching out, and reforming corruptions in church and common wealth; both the one and the other beeing, by som factious, cunningly accounted a puritanicall zeale, and a trenching vpon the prerogative of Princes: when indeede the prerogative, themselves sought to maintaine, was only that of corrupt Prelates and favourites, who have abused our Kings with such incensings and whisperings, as the protestations of the parliaments laboured to manifest. It is no neede to tell how they were prevented, or that thereupon greate divisions followed both at that time and since, especially in religion: The Prelates not enduring that the howse of Commons should medle with it, nor with the most notorious delinquents that did but favour theire partie, who thus strove to helpe and vphold one another, what ever became of the cause of Christ at home or abroad.

Gal. 5. 9.

Not to mention what boldnes and corruption this hath since bred in other inferiour bodies and government. *A little leaven leaveneth the whole lumpe.* The french and other Protestants say theese are the fruits of maintaining the hierarchie and ceremonies, which are Popish, and so serve many for a cloak of poperie, or trecherie, or Arminianisme, or prevarication, or persecution, or new-tralitie, or what a man will: whereby the English haue beene brought into greate contempt, theire peace thus attained, beeing scorned, as favouring of corruption, or New-tralite, in Religion, and as more helping to support, then ruin Babylon, and her chiefe fort and wall, the howse of Austria; and as thus ha-

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veing lost their honour both abroad and at home. The Bishops could cover all this, and turne the fault vpon the puritans, that would not flatter, as themselves did. And yet in all this, like the Romanists, they bluster with the name, authority and wisdom of Christs Church, whether they be truly of it or the world.

The name Church, if the Greeke word be considered signifieth *coetus evocatus*, a companie, or people, called out, as Israel out of Egypt, or men out of darknesse, ignorance, or worldlinesse. How few are thus called out of poperie, temporising and earthlinesse? I know divers Ministers that have subscribed are in all other things of the reformed Religion, and thorowly called out of poperie, save onely that for feare of loosing their liveings, they dare not see one part of it, in the case of the hierarchie things that are against the presbiterie: But consider the Church of England, as the Bishops, that govern it, account it, in themselves and their adherents, in a Synod, called the Church representative, and maintaining their power, canons and ceremonies with the fruits and practises of them, who can say it is *coetus evocatus*? Much lesse if you vnderstand it of halfe a dozen of Prelates that are courtiers, & in a manner ruling all, are followed and flattered by many temporising Clergie men, and a world of ignorant gentlemen and people. And what if one corrupt Bishop get into such favour as to rule all the rest, shall he like the Pope account himselfe the Church? Not onely all these ill fruits, but all that are in the Church of Rome came from altering that order of Bishops which the Apostles left, by setting one presbyter of a greate citie over the rest, and giving him first a litle authority, as President of their councell, and then a litle more, till he came to be accounted the sole Bishop of a diocesse. And therefore as cunning Clarks, as they make themselves, our saviour may in these cases say of them, *If you were blinde, if ye did confesse your blindnesse; if ye had not the light of Gods word to shew it to you, ye should haue no sinne; But now ye say wee see; therefore your sinne remaineth. He that entreteth not by the doore into the sheepefold, but climeth vp another way, the same is a thiefe and a robber. I am the doore. As he is the word of the father, that revealeth him, so is he the*

Coetus  
evocatus,

Ioh. 9, 41.

chap. 101.

he the doore. If a man come with any other Doctrine then the word revealed, or enter by any other way to be a Pastor, or Governour of the Church, then such lawfull election and mission, as is ordained in the word; if he enter by any other rule, office, authority, or title, then such as the word alloweth, *he is a theefe and a robber that commeth not but for to steale*, a hireling, as the Pharises were. They complaine of lecturers, as vnlawfull, yet none must complaine of them. Men will not see these things, *Mat. 13. 15* *This peoples heart, saith he, is waxed grosse and their eares are dull of hearing, and their eyes haue they closed &c.* When Christ cometh he will distinguish the sheepe from the goates, and know them by this mark, as himselfe saith. My sheepe heare my voice. *If ye continue in my word, then are ye my Disciples indeede*, my sheepe indeede; otherwise not. This is as well true of them, that are at Synods, as at Sermons, both the one and the other beeing but conventicles, if they continue not in the word, but teach or receive for doctrines precepts of men.

A diocessan Bishop would, like a player, seeme to be that which he is not, namely a Bishop of the new Testament, when yet he makes them of none effect, and so is an hypocrit by his office, one that saith not against him that would have presbyters restored, this man is against Gods ordinance, but against the Doctrine of our Church, a custom, or a canon of a councell, and therefore an hypocrit: but if Christ, shall say to this vsurper *depart I know you not*, I ordained no such offices, no such canons, who is then the hypocrit? It is true indeede that among the many orders of the Popish Religion, diocessan Bishops and their officials are the most ancient: and that secular Priests, which anciently were presbyters, did before the Nicene councell differ little from the presbiters Christ ordained, save that Bishops had wrunge most of the government *out of theyre hands: but when* loosing power in excommunication, they also became subject to the Bishops, and to be governed by their Lawes, Rules and canons, as they all by the Pope, they left and lost Christs marke, & tooke on them the marke of the Beast: But then as they had

made



made the presbiterie of none effect, so the Regulars supplanted them.

There are many orders of these Regulars or Monles, who, haveing obtained of Boniface 4. and others after him, to have the administation of the word and Sacraments, got the hearing of mens confessions, and by degrees stole from Bishops and Priests all that reputation, which they had with the people, and became the stoutest champions of the papacie in all the designs thereof, as is at large proved in Plesses his Historie of the papacie, progress. 51. &c. These were the Augustines, Benedictines, Iacobines, Heremits, Carthusians, but especially the Dominicans and Franciscans, Cordeliers, and Capuchins, and last of all the Iesuits and fathers of the Oratorie: These and others have all their severall Rules, and so are severall Religions: Yet they all have the marke of the Beast: They all hold of him, and for him, not of Gods word, nor for it, And so ye have seene also that English Bishops and their officials, Deanes, Prebends, Sub-deanes, Archdeacons, petty canons and the like, doe not hold their authority and right in their orders, to execute their offices, from Gods word, but from other rotten principles; and have taken them from the custom and authority of the Pope & Church of Rome, or from a child, or a woman, Edward 6. or Queene Elizabeth; & that to hold them vpon any such humane authority, or to say the word of God giveth leave so to hold them, is to change the truth of God into a lie, and to worship & serve the creature more then the creator. For of Christs Testament they doe not, nor cannot, hold them. If they say from the Nicence councill, wee have seene the weaknes of that hold in this perticular; and indeede that, as well many of the ancient, as of the later, counsels have in many things beene carried by mens private interests and practises, as appeareth, among other Testimonies, by an Epistle of Bishop Iewel, annexed to the Historie of the councill of Trent: and further that Bishops had not then their courts, and such power as afterwards, and as they now have in England, where in the Reformation, it was set vp in the same power the Popish Bishops had enjoyed, if not in greater, be-

cause they were freed from the tyranie of the Pope: and lastly that none of all these have the Testimonie of Iesus for their orders, offices and Rules: They are not of that Temple, or Church militant which Iohn saw; but of the owter court, though neerer the Temple and Altar then the Papists. For all that are of that Temple have the Testimonie of Iesus, as well for their offices as Doctrines, which you see none other have but presbiter, Pastors, helpers and Deacons: Not excluding such Magistrates and people as are of the reformed Religion: these church orders and no other have his marke, who when he is ready to powre out his last plague on Babylon, and other cities saith, *behold I come as a theife*: Where I thinke he meaneth in that last plague against all Antichristian adversaries, and in the voyces, thunders, the exceeding greate earthquake and haile, and the fall of Babylon, which are of it, accompanie it, or follow soone after it, as Revel. 2. *Repent or else I will come unto thee quickly, and will fight against them with the sword of my mouth*. For then it is that the Angel crieth, *Babylon the greate is fallen, is fallen, and is become the habitation of devils &c.* Then Babylon comes in remembrance before God to give her the cup of the wine of the fiercenesse of his wrath: and therefore he addeth, *Blessed is he that watcheth and keepeth his garments, least he walke naked, and they see his shame*, that is in lusts and ignorance, or worshipping the Beast, or his Image, or receiving his marke, in part or in whole. For they that would not doe this, though they may come into trouble for the witness of Iesus, and for the word of God, yet these seaven plagues take not hold of them, they watch and are thought worthy to escape these things; they raigne with Christ, and have part in the first resurrection. God therefore sends vs to see when this vial is powred out, or at least to heare that voyce, *It is donne*, or that *Babylon is fallen, is fallen &c.* Which seeme to follow close after the powring out of the seaventh vial that it may drive vs to repentance before such lamentable iudgments fall on vs, at least on all them, who pertaking with her in her sinnes are sure to receive of her plagues, a thing that is not enough regarded by many in England.

Rev. 16.

15. 16.

Luk. 21. 36

Rev. 18.

Christ



## The Fall of Babylon.

83

Christ also comes as a thiefe in the last day. And then when he shall looke on the soules of many, who have had voices in Synods, upon the soules of many a preacher, of many an officer, and many a hearer, and shall see there is little in them, but the Canons and ceremonies of the pretended church, and a reverent opinion of them, because of their pretended antiquitie; or if they have knowledge and zeale in many other things (as the Papists have in some) they withall have zeale and ignorance in these, and their feare towards him hath beene taught by the precepts of men; doe you thinke he will acknowledge this for his marke, or that it may stand together with his (as some thinke it may in Papists, who hold the Christian faith and truth in many things) and that he will not rather say unto them, *who required these things at your hands?* And not rather to abide in the word, and suffer your wayes to be reproved by it, *for every one that is of the truth heareth my voice;* he watcheth and keepeth his garments; that ye would not doe in these things, but persecuted them, that, having the marke and testimonie of Iesus, would have drawne you to it; but ye have mocked at their arguments, and rejoiced to see them prohibited and trodden vnder foote, so wretched is the condition of many of the Prelates and their defenders in England.

Ioh. 18.37

And indeede nothing doth more shew the Rottenesse of their cause, and that they are not of God, then their forbidding of bookes, written in defense of Gods ordinances, about the presbiterie, and power he gave each church in election of presbyters, excommunication, &c. wherein they have beene such cruel adversaries, that they have, by suppressing all bookes and preachers that doe but touch on these points, left men no meanes of defending, or knowing, the truth in such cases, like the Philistins, who suffered *not a Smith in the land of Israel, saying, least the Hebrewes make them swords or speares.* This thing alone sheweth, that so great power, as Bishops have in the church, can not be of God, and that it serveth chiefly to suppress the truth, and forbid the defense thereof in these things, and in those others, about Gods free-grace in election, free will, perseverance of the

1 Sam. 13.  
19.

Histor. of  
the coun-  
cil of Trent  
p. 472.

Idem.

saints, or any thing else that either they doe now, or may hereafter prohibit in doctrine, discipline, or ceremonies, as in like manner the church of Rome did in one thing or other, till at last she became full of abominations and filthines: the first steps whereof were the establishing and increasing the power of Bishops against the presbiterie, &c. which gave them power to effect their pleasures in these and all other things. About the yeare 400 a councill in Carthage did forbid to reade the bookes of the Gentiles, but allowed them to reade the bookes of the Heretiks; the Decree whereof is amongst the Canons collected by Gratian. This, saith a learned Author, was the first prohibition by way of Canon: for in the church of Martyrs there was none. The bookes of Hereticks, containing doctrine, condemned by Councils, were often forbid by the Emperours for good government: So Constantine forbid the bookes of Arius; Arcadius those of the Eunomians and Maniches; Theodosius those of Nestorius; Martinus those of the Euticheans, and in Spaine King Ricardus those of the Arrians: But this is no warrant for Kings, or Prelates, to forbid those which are written in defense of the presbiterie, or any of Gods ordinances. It sufficed the Councils and Bishops to shew what bookes contained damned or Apocryphal doctrine: So did Gelasius in the yeare 494. and went no further, leaving it to the conscience to avoide them, or reade them to a good end. After the yeare 800. as the Popes of Rome assumed a greate part of the politick government, so they caused the bookes, whose Authors they did condemn to be burned, and forbid the reading of them. Notwithstanding one shall finde but few bookes forbid in this sort, till this age. Martin 5. doth in a Bull excommunicate all the Sects of Heretikes, especially Wicklifsits, and Hussites, not mentioning those who reade their bookes, though many of them went aboute. Lev. 10. Condemning Luther, did with all forbid his books upon paine of excommunication. After Popes did the like. The Inquisitors made Catalogues of those whome they knew. Philip King of Spaine was the first that gave a more convenient forme in the yeare 1558. making a law that the Catalogue of bookes, prohibited by Inquisition, should be printed. After this example Paul 4 caused an Index, composed by that office to be printed in the yeare 1559. At last all they pleased were fetched



ched into this number, to deprive men of all meanes of knowledge. A better mysterie was never found then to vse religion to make men insensible. So doe English Bishops, who though they follow not the same forme, yet they vse another as rigorous and prevalent: They have the licencing and censuring of bookes in these cases, and so are both Iudges and parties; they can scoffe suspend, fine, imprison; silence and degrade whom they please; yea men in these cases goe in jeopardie of their livings and lives: by which meanes, as by the weapons of their warfare, they must needs obtaine their cause, as the Romanists have theirs; so like are they in som things to Babylon the mother of Harlots, and to those Iewes, to whom Christ saith: *Why doe ye not understand my speech? even because ye cannot heare my word, ye are of your father the devill, and the lusts of your father ye will doe: he was a murderer from the beginning, and abode not in the truth: he is a liar and the father of it. And because I tell you the truth, ye beleeve me not. He that is of God heareth Gods words: ye therefore heare them not, because ye are not of God.*

Ioh. 8. 43.  
44.

Iudge therefore whether it be not with good cause, that some English, who hold with the Geneva and french reformations, have said that the English hierarchie, dominion, and practise of the Prelates, and many of their canons, customes, courts, and ceremonies, are popish, and a parte of the marke of the Beast; not so much in those, who have of infirmitie subscribed, yet doe not defend them, as in them that maintaine these things, scorne them that doe not, and will not see the mischiefes that follow; that in these cases men can not without great trouble freely speake, or write the truth to convince them: that they bring forth popish fruits, flatterie, superstition, ignorance, non residencie, ambition, prophane mocking, newtralitie, Episcopal tyranie, wicked policies, Arminianisme and the like; and that therefore they ought to be abolished: That these evils doe so increase through their power and practises, that they may justly feare, that Christ will one day shew them to their cost, that this maintaining of them against the reasons and proofes of them that in the reformed churches hold the ordinances of God, is not to favour the things

Rev. 16.  
17.

*that are of God, but those that are of men; not to have the mark of God but rather that of the Beast: that at least som of them are in divers respects Popish, and tend to poperie; and that therefore, if to maintaine that they ought to be obeyed, be neither directly nor indirectly to worship the beast, and his Image, or take a part of his marke, yet they have their originall, and first authority, from her, who taxing the offices and ordinances of Christ of insufficiencie for the government of the Church, is the mother of fornications and abominations of the earth, that the mystrie of iniquitie began to worke in these things, and when they are vtterly confuted or taken away, it will begin to cease working. In that their last plague, this voyce will be heard, It is donne: That while Christ is thus spoken against in his officers and ordinances, the hearts of many are discovered, that they stand not so much for the truth of God, as the traditions of men: That they in England, who make these things indifferent, innocent and trifles, doe cover with a covertng, but not of his Spirit, they full of wrath, doe not favour the powring out of the last vial, much lesse pray for it: though it be a greate mercie to his people, and onely full of wrath, to his enemies. That the Kingdom of God and the righteousness thereof, which all Christians should seeke, doth suffer more prejudice by such temporising and daubing, then by the malice of such as are the profest enemies of religion: That they have hereby so vpheld the power and rigour of the Prelates, that men begin to crie out, that vnder colour of maintaining their authority, they shake the defence of Religion against Papists, and bring in the defense of Altars, Images, & such precisenes in ceremonies, that wee are like to be coosoned of our Religion, and loose it in the fire of humane inventions, diocessan power, superstition, avarice, ambition and persecution, as by the same meanes, and the like, the Church of Rome lost the love of the truth, and was given over to strong delusions to beleeve lies, vnto the everlasting ruin of many millions of Soules; which is an evill so greate, and so sure a roote of all evils, that the Church of England, and all the Soules therein, should rather seeke to prevent it by watchfulness and due reformation, then by*  
mocking



mocking and scorning the reasons of reformists, as groundles opinions, full of curiositie, schisme and puritanisme, to discover their owne shame, and keepe the way broade to her owne corruption and ruin; or at least to the corruption and destruction of many thousands of Soules, who live in the pale of that Church, and covering themselves vnder the vaile of conformitie are Popish, or newters, or meere civil men, or Prophane, or persecutors, and will not be made to see, that in this manner the church of Rome began to be Babylon.

And yet in the meane by her prosperitie, and deliverance from heathen persecutions, she iudged her selfe to be beloved of God, and that he was well pleased, with the authority of her Prelates, traditions, inventions and ceremonies; as Philip King of Spaine, hardly escaping a danger at sea, *saide, he was delivered by the singular providence of God to roote out Lutheranism, which he presently sought to doe,* as English Prelates thinke God hath longe preserved them in their pompe and power, to roote out reformists, called puritans, and iudge of the favour of God toward them, & their hierarchie and traditions, by the deliverances from the Marian persecution, the Spanish invasion, and the longe time of peace and prosperitie they, the Church hath enioyed, when all other Churches have beene vnder the crosse. *A strong evidence, say they, that God was therewith well pleased* (which is the argument of them that burnt incense to the Queene of heaven: *for then, say they, wee had plentie, and were well and saw no evill*) Not considering that in the Spanish invasion and the powder treason, the axe, for some finnes was laide to the roote of the tree; that though God, seeing some in that land did seeke the truth, and mourne for the abominations that were donne therein, did in mercie spare the same, yet his mercie and longe suffering leadeth to repentance: That Rome and Italie, from the time of Constantine to the inundation of the Gothes and Vandals, enjoyed as greate peace and plentie, and no doubt glorified her selfe therein, that her hierarchie, traditions and ceremonies, which then had not donne much more hurt to the Kingdom and truth of God, then the English now have, were pleasing to God, seeing while other

Histor. of  
the coun-  
of Trent  
lib. 5. pag.  
417.

- other Churches were plagued, she was at rest. Athanasius & Basil travailing in the East, and groaning vnder the burden of the Arrians and other miseries, writ to the Bishops of Italie and France, *It beeing impossiblo*, say they, *that they should be ignorant of our miserable estate, so well knowne through out the world*: Therefore they redoubled theire letters, conjuring them to *informe the Emperour of these troubles in the East*: from whome, and not from Damasus, they hoped for redresse. But in the meane, the Churches of Rome, Italie and France, beeing in prosperitie, neglected theire afflicted brethren, and were no comfort to them: For if the *Anger of God*, saith Basil, *continue still upon vs, what comfort will the pride of the west afford vs? who neither do know, neither yet will have the patience to be rightly informed of the truth of things &c.* Wee have, saith he, *venerable brethren set our eyes upon you; but our hope hath proved vaine: &c.* And yet this thirteene yeares longe do wee continue in this war. Which in effect hath beene the complaint of the french and German Protestants to the Prelates of England, from whome they have found as litle pitie, and helpe in theire distresses: The arme is oft let blood to cure som part of the body. *If iudgment*, as it oft doth, *begin at the house of God*, what shall the end be of them that obey not the Gospel? Therefore seeing in the English reformation, many Popish things were left vnreformed, she hath cause to feare, it will be saide of her, as sometime of Iudah: *Yet for all this her trecherous sister hath not turned vnto me with her whole heart, but fainedly*, saith the Lord. But let the Church of England therefore take heede, that she do not now glorifie her selfe as foolishly, as the Churches of Rome and Italie then did, and now doe, to say, *I sit as a Queene, and am no wiiddow* and shall see no sorrow, or like Laodicea who saide; *I am rich and increased with goods and have neede of nothing*, and knew not that she was wretched, and miserable and poore, and blinde and naked. When the last plague is ready to be powred out, Christ saith *Behold I come as a thiefe*: That is to judge and plague such secure ones: And indeede as now, so in those dayes, the Churches of Italie were in greater pompe and prosperitie, then any other Christian Churches, but withall theire feare toward God

was



was more taught by the precepts of men, there was more superstition and Ecclesiastical tyrannie; therefore they were not more happy, but indeede more miserable, as the spirituall miserie doth far exceede the bodilie and temporall.

Is it not so in the Churches of greate Britaine, in comparison of other Protestant Churches? I am afraide, that as in that Italian case and rest, there was a flood preparing for them, which soone brake out in the inundation of the Gothes and Vandals, and many strong delusions, wherein they still remaine insecuritie: So there may be som other a brewing for the Churches of England and Scotland: As I can not conceive what they shall be: For that is a secret in the power of God, who onely holdeth such cups of affliction and punishment in his hand, tempers them, & when he pleaseth maketh a nation drinke the dregs of them: So I cannot see how such evils should possiblie be avoided without a serious and effectuall repentance and reformation. Let not men deceive themselves to thinke, because the Prelates preach some good things, that therefore all both is, and will goe well enough, For so, you may be sure, did the Prelates of Rome and Italie in those times: as Hierom saith, *There is the confession of Christ: but there is also ambition and tyrannie.* They had the knowledge of God in many things, and taught it, but in matters of the presbiterie, and the contraries, Prelates, canons and ceremonies, they could not abide it; nor that Emperours and Princes should come to the knowledge of it. They geered, scorned and persecuted such as laboured to bring them to that which was once delivered to the Saints: cunningly putting their owne fault vpon their adversaries, making them hypocrits, *filthie dreamers*, such as *speake* Iude. 8. 11. *evill of the things they know not*, and are as Iude speaketh, *Cloudes* 12. *Without water, carried about with Windes, raging waves of the Sea, and Wandring stars*: Such as can *make a man an offender for a word*, Isa. 29. 21. *and turne aside the just for a thing of nought*; and calling them hereticks, or schismatikes, seemed to shew mercie to them that they punished them no more. But their mercie was as a morning Hos. 6. 4. *cloude*. They sacrificed to God of their owne inventions and 5. 6. will worship: But, saith he, *I desired mercie, and not sacrifice*, and

Hiero. ad  
Marcell.  
Viduam.

Iude. 8. 11.

12.

Isa. 29. 21.

Hos. 6. 4.

5. 6.

*The Fall of Babylon.*

Ier. 6. 15.  
16.

Luk. 1. 74.

*the knowledge of God more then burnt offerings : But they like men have transgressed the covenant, there have they dealt treacherously with me. The Italians doing it in matters of Ecclesiasticall government and traditions, it was the roote of all evils, spirituall and temporall. And is it not so in England, and Scotland? of whom God may also say, as sometime of Israel and Iudah, Ephraim, What should I doe unto thee? O Iudah what should I doe unto thee? For thy mercie is as a morning cloud, & as the early dew it goeth away I pray God that the churches of England and Scotland, beeing in sinnes like theese, and indeede like those of Italie, in the times of Damasus and Syricius, be not also like them in punishments, spirituall and temporall: and that as Ieremie saith, in a like case, because they were not ashamed when they had committed abominations, as in these particulars of Bishops, traditions, and ceremonies; wherein though the voice of God have cried both to the one and the other. Stand ye in the wayes, and see and aske for the old pathes, where is the good way, and walke therein, and ye shall finde rest unto your soules; and hath often by his servants proved the presbiterie to be the old and good way: yet be it never so old, never so good, they say, non ambulabimus in ea, wee will not walke in it. I have conceived som hope of the churches and people of great Britaine, that they will also now at the last begin to leave the church of Rome in these things, which are part of her sinnes (and the roote of them all) lest still pertaking with her in them, they also receive of her plagues: and therefore I thought it my dutie, so far as God hath enabled me, to doe mine endeavour to make them see the things that belong to their peace. The Lord of his mercie stir up and enable men to further so necessarie a worke, and grant unto vs that wee beeing delivered out of the hands of our enemies, may serve him without feare, in holinesse and righteousness before him all the dayes of our life. Now unto him that is able to do abundantly above all that we can aske or thinke, according to the power that worketh in vs, unto him be glorie in the church by Christ Iesus, throughout all ages world without end.*

A M E N.



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